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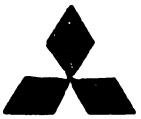

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A photograph taken of the Tanaka cabinet, in full court dress, prior to the opening of the 56th session of the Imperial Diet, this year. Baron Tanaka is 3rd from the right; then to the left in the picture are Minister Ogawa (Railways) and Minister Kuhara (Communications), two prominent members of the cabinet.

Speaker Kasuya submitting to the House of Representatives the reply to the made to the Address from the throne at the opening of the Diet.

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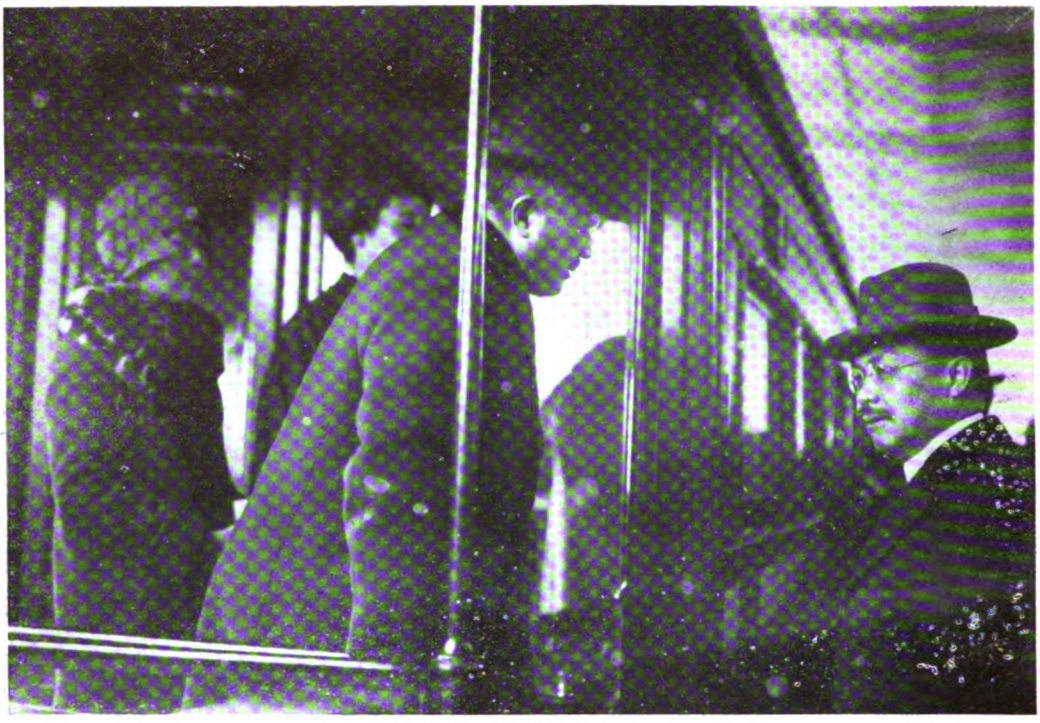

Mr. Tsuneo Matsudaira, new ambassador to Great Britain, leaving Tokyo for his post (center). At the right is seen Baron Shidehara, former Foreign Minister, bidding him farewell.

The famous firemen's New Year's celebration in the Imperial Palace grounds, Tokyo. The parade was reviewed this year, for the first time, by H. M. the Emperor.

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

Vol. XIX FEBRUARY, 1929 No. 5

Japan and Asia

By Dr. J. Ingram Bryan

ASIA represents the greater portion of mankind; and the future of the world very largely depends on what Asia may think, become and do, especially during the next half century. Until the rise of the Roman empire Asia ruled the world, for Asia was the world. What Asia may come to think and do depends very much on the attitude of justice and fairplay with which western nations meet the needs and rights of the Far East. In the solution of this vital problem Japan will play an ever increasing and important part; for Japan is the most modern and progressive of all the Asiatic nations; in the opinion of many she is the greatest of them, and may with assurance look forward to a position of decisive leadership in Asia. Japan is the Great Britain of the East; she is to Asia what England is to Europe, responsible for setting the standard of civilization and leadership towards peace and progress. This is a most laudable ambition which western nations should do nothing to discourage but everything to promote.

In expecting this attitude of sympathy and fellowship from Occidental nations Japan is only acting upon the principles she is herself practising. In England's leadership for the peace and progress of Europe Japan has evinced every sympathy. This was seen in her fidelity to the Anglo-Japanese Alliance during the war in Europe and in all matters pertaining to the welfare of Asia; and the same policy Japan was always followed in her capacity as a member of the League of Nations. A similar sympathy she has displayed in all matters pertaining to the American continent. Japan has not only respected scrupulously the Monroe Doctrine out has taken or accepted every fair means of promoting better relations between her nationals and the American people. And this Japan has done in the face of legislation calculated to irritate and disturb the mind of any people against whom discriminative legislation was directed. Japan's patient endurance of immigration laws adverse to the welfare and the honour of her nationals is the best proof of her faith in the principles of peace and good-will, believing that truth and right will ultimately prevail.

In like manner Japan has cooperated with western nations in trying to bring about peace and establish stable government in China. Here too Japan has shown that she is more interested in establishing international amity than promoting national ambition. And yet

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Japan can never forget that her destiny depends on the future of China, and that therefore this is question of more vital importance to her than to any of the other nations interested in China. This is a fact that some western nations are apt to overlook at times. China is the acid test of international sincerity. Would America support, for East Asia, the Monroe Doctrine that she expects Europe and Asia to support for the American continents? Would England like Japan to insist on the same degree of interest in European affairs that European nations evince in regard to China?

The interest of western nations in China is inspired mainly by trade: it is a matter of choice rather than of necessity. But Japan's interest in China is not of choice but of necessity. China is an indispensible source of raw materials to Japan, and a market for Japanese manutactures. This is at once evident from any survey of Japan's commercial relations with China. Japan's share of China's total foreign trade is over 30 per cent, as compared with America's 15 per cent and England's 8 per cent. A nation that has twice the trade of America with China, and three times that of England with China, must of necessity be more vitally concerned with Chinese affairs than other nations. Next to the United States China is Japan's largest market, consuming 27 per cent of Japan's exports, as compared with the 2 per cent of total British and American exports taken by China. This explains why Japan may sometimes appear more hesitant in adjusting relations with China than some other nations. She understands China much better than other nations do, and therefore must decide for herself the wisest and most effective methods for dealing with her oriental neighbours in an oriental way. If Japan can manage this without menacing the principles of justice and fairplay it will be greatly to her credit.

Naturally Japan is more concerned with Manchuria than with any other part of China, for the results of the Russo-Japanese war left Japan with great economic and political interests there. Japan was forced to occupy and finally to annex Korea because the peninsula was a sword aimed at the heart of Japan, the handle of which was in great danger of betting into the grip of an enemy; and although Japan has no wish to menace the sovereignty of China in Manchuria, she is forced to protect her economic interests there by opposing any disturbance of the peace within her range of operations. Nothing of untoward nature can go on in Manchuria without affecting the welfare of Japan; and Japan is endeavoring to see that nothing goes on in Manchuria that will adversely affect the good of China, Moreover, from a political point of view, Manchuria is the key to Japan's security in the Far East; from a strategic standpoint Manchuria is as important to Japan as it is to China, if not more important. So that while Manchuria remains under Chinese sovereignty, Japan has to make sure that the province comes under no other sovereignty.

In the province of Manchuria Japan has immense investments and industrial undertakings, including the South Manchuria railway. Many thousands of Japanese subjects are employed in Manchuria. Of the Kwantung peninsula has

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a lease for ninety-nine years. Japan is conducting her enterprises there in strict conformity to the principles of the "open door" and equal opportunity to all, for Chinese and foreigners alike. Japan's interests in Manchuria are as vital to her future as the iuterests of England in Egypt, and yet the Chinese government in Manchuria is more free than the government of Egypt. Japan's only interference is with any attempt at disturbance of the peace. Japan has interests also in Shantung, Tsingtau being her inheritance from the European war. Japan's opposition to the military invasion of Tsinan led to a clash there, in protection of Japanese subjects. In the same way that British troops were sent to protect British subjects in Shanghai. These troops would have been forced to attack, as were the Japanese troops, if Shanghai had been attacked.

The idea, among some western minds, that Japan entertains a spirit of antagonism to occidental nations is altogether without foundation. If Japan interfered in occidental affairs to the same degree that occidental nations do in oriental affairs the spirit of antagonism to Japan in the West would be much greater than any such spirit to be discerned in Japan. The fact is that Japan has much greater reason to regard western nations as a menace to the Far East than they have for regarding Japan as a menace to them; for they try to exert a much greater pressure on the freedom of Asia than Japan does. As one who has lived in Japan for many years, studying her civilization, progress and policy at close range, I have never been able to discern any of the danger to occidental interests that some minds are prone to fancy. What I have found is an uneasy wonder that nations who claim to be Christian, or ought to be Christian, should display an attitude of greater greed than Japan; and, with enormous areas of sparsely settled land of their own, should refuse to inhabit it, and yet find fault with Japan for thinking it mean of them to shut out her nationals who are ready to go in and develop the waste places of the earth.

Japan has one great distinction above all other nations for peaceful settlement and exploitation of all lands where her nationals may be allowed to settle, and for peaceful adjustment of affairs in China: she is the first nation in the world to blend harmoniously and effectively the civilizations of the East and the West. Japan's unexampled progress in imposing a new civilization on her ancient culture so successfully is the best proof of her capacity to achieve great things wherever she is given an opportunity. No wonder that some Japanese leaders are claiming that their country has a mission to mankind, and that Japan's aim is to be he unifier of humanity, bringing in the day when all distinction of race will vanish before the brotherhood of man. In this aim Japan expects, and has a right to expect, the sympathy and support of the English-speaking nations.

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Foreign Capital in Japan

ACCORDING to the latest investigation, Japanese companies in which foreign capital is invested number eighteen, the total amount of the investment reaching more than Yen 65,000,000, or over 40 per cent. of the paid-up capital of those companies.

Nationally classified, the United States heads the list of the foreign investors. As is described below, all the corporations in connection with electrical machinery (excluding the Fuji Electric Engineering Company and part of the Nippon Electric Securities Company) two motor car companies and the Japan-American Glass Manufacturing Company have American capital, which amounts to Yen 46,628,000, or more than 70 per cent. of the total foreign capital invested. British capital follows, standing at Yen 11,845,000 in the Nippon Electric Securities Company, the Japan Steel Works and the Dai-Nippon Creamery Company (Dai-Nippon Nyuseihin Kaisha). Next comes German capital in the Fuji Electric Engineering Company and the Asahi Silk Filature Company, aggregating Yen 3,650,000, and Swedish capital to the amount of Yen 3,025,080, invested in the match manufacturing companies.

The foreign capital reveals remarkable activity in the electical machine and tool enterprises. Japan has realized of late noteworthy development in this line of industry; foreign imports have been almost entirely kept out of the Japanese market, self-supply being effective with the exception of some special articles. We are, however, still far from being independent of foreign assistance, because almost all the Japanese corporations engaged in the manufacture of these commodities are closely connected with foreign capital. First of all, look at the manufacture of high tension electric machinery, those having great influence in the market being four corporations: the Hitachi Engineering Works, the Shibaura Engineering Works, the Mitsubishi Electric Engineering Company and the Fuji Electric Engineering Company.

Out of them the only concern with purely Japanese capital is the first mentioned the three other establishments being helped with foreign investment. Besides, the Toyo Electric Engineering Company, manufacturers of machines and tools for the use of electric railways, though of a little different line of business, is also working foreign capital. Then, as for the manufacture of low tension electric machinery, foreign capital has no less influence upon such manufacturers of telegraphic and telephonic machines and tools as the Nippon Electric Company, electric lamp makers such as the Tokyo Electric, the Osaka Electric Bulb, and Dai-Nippon Electric Bulb Companies. Keen competition among the four manufacturing concerns of high tension electric machinery are more interesting than the investment of foreign capital itself in them.

From the viewpoint of the investing countries, we may describe them as struggles between Japan, the United States and Germany, and, as viewed from the Japan angle it is competition among

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the Mitsui, Mitsubishi, Furukawa and Kuhara, all financial magnates of the country. Again, externally speaking, we may say that the General Electric Company and the Westinghouse of America and Siemens Schuckert of Germany are fighting in the fight three of the four greatest electric concerns in the world. The other powerful electric corporation, the Algemeine of Germany, some time ago joined with Okura of Japan and undertook to found a new large electric concern in this country. More recently, the Algemeine had the plan of buying up the Okumura Electric Works of Kyoto and taking an active part in Japan's electrical industry. Both plans, however, came to nothing. At any rate, it is more interesting to compare the influence of these four great foreign electric industrial giants in Japan than to view their respective activities in the electric manufacturing field.

Shibaura Engineering Works

Their forerunner was the Tanaka Engineering Works (Tanaka Kojo), established by the late Mr. Hisashige Tanaka in 1875 on the present site of the Tokyo plant for the manufacture of various descriptions of machines. It was in 1893 that the works fell into the hands of Mitsui in a foreclosure sale, when it was renamed the Shibaura Engineering Works, Afterward it was placed under the control of the Engineering Department of the Mitsui House and that of the Mitsui Mining Company. In 1904 it was reorganized into a joint stock corporation capitalized at Yen 1,000,000. It was in November, 1910, that foreign capital for the first time entered the works, when a special contract for joint capitalization was entered into with the General Electric Company of America, on the condition that diverse manufacturing plans, patents, skill, and experience be exchanged between the two concerns for the purpose of improving the works' manufactures. In the meanwhile, the capital was augmented to Yen 2,000,000. In the following year, the business policy was altered, it being decided that the works would concentrate its endeavours on the manufacture of electric machines and tools. In May, 1913, the capital was again increased to Yen 5,000,000, and in 1920 to Yen 20,000,000, at which it now stands. At present the capital is fully paid up.

The following table indicates how the capital is divided among the Japanese and American investors, according to statistics made at the end of May last year:—

(Unit: Yen 1,000)

	Share	Amount Paid-up Yen	Ratio
Mitsui Gomei Kaisha.	225,196	11,259.8	56
G. E.	129,014	6,450.7	32
Others	45,790	2,289.5	12
Total	400,000	20,000.0	100

Mitsubishi Electric Engineering Company

This Company was inaugurated in 1905 as part of the Kobe Dockyard of the Mitsubishi Shipbuilding Company for the purpose of manufacturing electric machinery. At the outset the business scope was confined only to electric machines and tools accessory to warships and other vessels as well as those for the use of coal-pits and mines.

However, as time went on, the in-

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[illegible] Mitsubishi interest so that [illegible] is concerned, and, in consequence, there had been a compromise with the Mitsubishi for the manufacture of the Westinghouse articles. Foreign experts were excluded from the Japanese business to a marked extent, a precedent that may very [illegible] of the history in this line in Japan, and the Westinghouse Company has now [illegible] to adapt the contract. In the event of the Westinghouse Company's participation, the material [illegible] the adaptation of the said input to the manufacturers to the Company's benefit, but it is widely considered that it was rather lucky for the Mitsubishi that it failed to give the right to the sale of the Westinghouse manufactures in Japan on the cessation of the said Japan and Company. The Company's capital stands at Yen 15,000,000, consisting of 300,000 shares, each of which is valued at Yen 50. The paid-up amounts to Yen 13,500,000, or Yen 35 per share. The stockholders number only 17, representing the Mitsubishi and Westinghouse men and others connected with them. The distribution of the capital is as follows:—

(Unit: Yen 1,000.)

	Amount	Share Percentage
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
Total	[illegible]	[illegible]

Fuji Electric Engineering Company

The first economic cooperation between Japan and Germany in this country

[illegible] financial scale became extended and the [illegible] manufactures were increased. Partially after a great way, in proportion to the amazing development of the general productivity of the country, the company made [illegible] already extended its business scope. In January, 1923, it made itself an independent [illegible], resulting from the Mitsubishi Electric Company, being [illegible] its precursor, the Mitsubishi Electric Engineering Company, in January, 1923, it succeeded to the enterprise of the electric engineering plant of the Nagasaki Shipyard of the [illegible] Shipbuilding Company, and in January 1, 1924, it newly inherited works in Nagoya and commenced the manufacture of [illegible] electric machines.

After the latter having in March, 1923, the Mitsubishi Electric Engineering Company made a contract with the Westinghouse Company of the United States. The [illegible] details of the contract are [illegible] kept secret. But it is [illegible] that the contract was entered into just half a year before the bankruptcy of Takata & Co. Company; it [illegible] bankruptcy of Takata, also possessed the exclusive sale right in Japan of the Westinghouse's manufactures, had been [illegible] a year earlier, or if the business of Mitsubishi and Westinghouse were but a year later, the sale right would have [illegible] taken into the Mitsubishi hands. On the part of the Westinghouse Company [illegible] immediately withdrew the right from the hands of Takata and it ended a new Westinghouse Company of Japan on the basis of that sale right. It was, however, too late for the Americans because as it had already been consolidated with the

dustrial scale became extended and the manufactures were increased. Particularly after the great war, in proportion to the amazing development of the electrical undertakings of the country, the company under review greatly expanded its business scope. In January, 1921, it made itself an independent concern, seceding from the Mitsubishi Shipbuilding Company, being titled, in the meantime, the Mitsubishi Electric Engineering Company. In January, 1923, it succeeded to the enterprise of the electric engineering plant of the Nagasaki Dockyard of the above Shipbuilding Company, and in September, 1924, it newly installed works in Nagoya and commenced the manufacture of general electric machines.

On the other hand, in November, 1923, the Mitsubishi Electric Engineering Company made a contract with the Westinghouse Company of the United States. The details of the contract in question are still kept secret. But it is an interesting thing that the contract was entered into just half a year before the bankruptcy of Takata and Company; if the bankruptcy of Takata, who possessed the exclusive sale right in Japan of the Westinghouse's manufactures, had been half a year earlier, or if the junction of Mitsubishi and Westinghouse were half a year later, the sale right would have naturally fallen into the Mitsubishi's hands. On the part of the Westinghouse Company, they immediately withdrew that right from the hands of Takata and founded a new Westinghouse Company of Japan on the basis of that sale right. It was, however, too late for the American house; as it had already been consolidated with the Mitsubishi interests so far as Japan is concerned, and, in consequence, there had been a compromise with the Mitsubishi for the manufacture of the Westinghouse articles. Foreign imports were excluded from the Japanese market to a marked extent as a result of the steady development of the industry in this line in Japan, and the Westinghouse Company in this country fell into an adverse condition. In the event of the Westinghouse of Japan being liquidated, the natural result will be the surrender of the sale right of its manufactures to the Company under review, but, it is widely considered that it was rather lucky for the Mitsubishi that it failed to be given the right of the sale of the Westinghouse manufactures in Japan on the occasion of the failure of Takata and Company. The Company's capital at present stands at Yen 15,000,000, consisting of 300,000 shares, each of which is valued at Yen 50. The capital paid-up amounts to Yen 10,500,000, or Yen 35 per share. The stockholders number only 16, representing the Mitsubishi and Westinghouse men and others concerned with them. The distribution of the capital is as follows:—

(Unit: Yen 1,000)

	Share	Amount Paid-up Yen	Ratio
Mitsubishi Shipbuilding Co.	244,000	8,540.0	81
Mitsubishi Trading Co.	20,000	700.0	7
Westinghouse	29,000	1,032.5	10
Others	6,500	227.5	2
Total	500,000	10,500.0	100

Fuji Electric Engineering Company

The first economic cooperation between Japan and Germany in this country

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was realized by the establishment of the Fuji Electric Engineering Company in August, 1923, with the Furukawa of Japan and Siemens Schuckert Company of Germany as principal stockholders, in succession to the electrical engineering work of the latter cooporation in Japan. The new concern was nominally registered on September 1, the same year. As the Kawasaki plant of Furukawa and Company, which was under construction when the cooperation contract was made, on the outskirts of Kawasaki City, was only completed in April, 1925, the launching of the Company's undertaking is of quite recent date. As to the terms of contract with Siemens Schuckert, they are that the German firm surrenders to Furukawa and Company all patents past and future, the right of technical research, investigation, experience, manufacturing skill and secrets and all other facilities, and that, moreover, if necessary, experts may be sent to Germany for further studies. These terms are carried into effect to the latter. Cooperation between Furukawa and Siemens Schuckert as it is, the Company's shares are distributed among people in a rather wide sphere. At the end of April, last year, the stockholders aggregated 797. At the outset the capital was Yen 10,000,000, composed of 200,000 shares, Yen 50 each. This amount of capital is still maintained. As for the paying-up of the capital, the fifth payment was made in the former half of last year, one share being valued at Yen 41.50. The balance sheet, however, at the end of the latter half year proved the capital uncalled for reached Yen 8,278,000, as some of the shareholders had failed to pay in by the end of the former half. The relation of foreign capital to Japanese is as below:—

(Unit: Yen 1,000)

	Amount Share	Paid-up Yen	Ratio
Siemens Schuckert	44,310	1,839	22
Furukawa Electric En'g. Co.	27,513	1,142	14
Toranosuke Furukawa ..	20,000	830	10
Siemens Halske.....	14,770	613	7
Wasaku Natori	12,120	503	6
Others	81,287	5 373	41
Total	200,000	8,300	100

Japan's Electric Engineering Industry

It is interesting to note how the present day Japanese electrical industry is in adversity, when we add the Hitachi Electric Works to the above named three firms with the assistance of foreign capital. At present Japan is suffering from superfluous installations of industrial companies of various kinds. This phenomenon is most remarkable in the electrical engineering industry, which is mainly due to the 1923 earthquake. In fact, after the catastrophe the dimensions of the productive activity of electric corporations increased many fold. And it was easy for the country to exclude foreign imports of electric machines soon after the earthquake, because the Mitsubishi and Fuji Electric Engineering Companies and others were able to produce articles not excelled by foreign makes, thanks to the help from foreign capital. It should be emphasized, however, that, in addition to the ever-increasing competition among those electric engineering concerns at home, the slackness of business in general decreased the demand for those products. In view of the situation the Japan

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Electric Industry Association will be upon the device of bringing [illegible] caused in a [illegible] way, [illegible] see part of the [illegible]

Under the Health [illegible] have all been [illegible] with the Shadow [illegible] [illegible] [illegible]

Electric Industry Association last fall hit upon the device of bringing 18 firms concerned in to a compromise, but in vain, on account of the opposition of the Hitachi Electric Engineering Works.

Except the Hitachi Works, the three other companies, with foreign capital, have all been without dividend these days. Even the Shibaura Engineering Works, which maintained a paramount position in the electrical engineering field of the country, has now found itself in distress, owing to the blow given by the 1923 catastrophe, on the one hand, and the business failure of its extension of the Tsurumi Plant on the other. Although it is not revealed in the balance sheet of the Company, that the Shibaura Engineering Works pays off the debt of Yen 500,000 per annum is considered very favourable for the works in the future. As to the Mitsubishi and Fuji, they are in more adverse circumstances. For instance, the Mitsubishi Electric Engineering Works was only able to cover the deficit of more than Yen 463,000, carried forward from the preceding fiscal half year, with the appraised value of the movable and immovable properties, so that it might go through the business depression. Then, with reference to the Fuji Electric Engineering Company, business was so dull last year that it had to bring forward a deficit amounting to over Yen 1,054,000 in the settlement of acounts at the end of the first fiscal half year in 1928. In other words the corporation obtained almost no profit last year. In short, the present condition of Japan's electric engineering industry may be described by the single word 'Adversity.'

(To be continued)

A fair Ski-ist on the slope of Myoko-zan.

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The Sun-Flag

Shiroji ni akaku
Hinomaru somete
Aa utsukushiya
Nihon no hatawa

This refrain is popularly sung to-day in this country. It may be rendered into English, thus: —

The Sun dyed red on a white ground!
How beautiful the Japanese flag is!

The sun dyed red on a white ground is the design of the Japanese national flag and the symbol of Japan.

In Japan sun-flags were used individually since ancient times. But it was not until 1880 that this flag was made the national flag under a government ordinance issued on January 27 of that year, the only ordinance proclaimed concerning the national flag since the Meiji Restoration.

This ordinance fixed three idfferent sizes of the flag, a big flag, a medium sized flag and a small flag. For the use of these flags, it was provided that the big flag should be used on the occasion of the the three main national holidays, the medium sized flag on that of other national holidays and the small flag on ordinary days.

In making this rule, the principal idea was, however, to apply it to ships, and the flags were found practically too large and unfit for hoisting on houses even the small flag having the size of about four feet by six feet with a sun of 2 ½ feet diameter, and the big flag being as large as nine feet by 13 feet. The people had later to make different sizes of their own to meet their respective objects. Subsequently, the size was reconsidered officially, and it was decided that the standard form of the flag should be in proportion of 3 for the width and 2 for the length, with the sun 3/5 of the length in size, placed in the centre of the flag, when folded exactly in four, for whatever size.

As said before the official rule was principally for the flags on ships, and there was no special rule for those to be hoisted on houses. Moreover, as it was soon after the Restoration, Government systems were not yet in order, and discussion arose over the private use of the flag, some people opposing it on the ground that the national flag was simply to be used by the Government, but others refused it.

The Tokyo Prefectural Office was most vexed by it, and in March, 1872, Governor Okubo made an inquiry about it of the central government as to whether such a government office as his or private people might put out the sun-flag. The matter was at once considered officially, and the inquiry was answered that the prefectural office as well as private people might put it out, and especially, the Government offices in the open ports should hoist it daily. This gave a definite solution to the question of hoisting the national flag, and the flag came to be used by all the people and not simply by ships.

The next year the law courts were ordered to hoist it daily. In 1876, however, this rule was amended, by which the prefectural offices in the open ports and some other government offices were allowed not to hoist it daily.

Thus, the Sun-Flag became the national flag of this country in fact and name.

Before the Meiji Restoration, this flag

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The Sun-Flag

Survey of advice
Threatening letters
The manufacturer
Notice to dealers

The return is practically empty to-day on this account. It may be rendered into English, thus:—

"The Sun dyed red on a white ground."

It may be until the Japanese flag is!

The sun dyed red on a white ground is the design of the Japanese national flag and the symbol of Japan.

In Japan to-day was used a division by three article dates. That it was not until to-day that this flag was made the official flag over a post-office on the national day sun the Daily Restoration.

This ordinance fixed the different sizes of the flag, a flag flag, a medium sized flag and a small flag. For the size of these flags, it was to be that

[illegible]

In making this official idea [illegible] to, however, to [illegible] and it [illegible] or [illegible] the size of about ten by six feet with a sun of 2 ½ feet diameter, and the big flag being a large as nine feet by 13 feet. The be sale had later to make different sizes of their own to meet their respective objects. Subsequently, the size was reconsidered officially, and it was decided that the standard form of the flag should be in proportion of 3 for its width and 2 for the length, with the sun 2/5 of the length in size, placed in the centre of the flag, which is said to [illegible] 6 ft. 3 inches by 4 ft. 2 inches.

As said before the official [illegible] for the issuing of [illegible] was no special rule for those to be [illegible] Nevertheless, it was [illegible] Restoration, [illegible] [illegible] [illegible]

was used only as an emblem of ships.

Toward the end of the Tokugawa period, when the diplomatic relations of Japan with foreign countries became more and more complicated, no national flag was known by Japan to the ships, but flags, which were different in design according to the clan to which the [illegible].

The foreigners, who had to deal with these ships, were puzzled by it, and they stopped with the national emblem of Japan. [illegible] Shimazu [illegible] the [illegible] of this [illegible] [illegible] [illegible]

was used only as an emblem of ships. Toward the end of the Tokugawa period, when the diplomatic relations of Japan with foreign countries became more and more complicated, no national flag was flown by Japanese ships, but flags, which were different in design according to the clan to which the ships belonged.

The foreigners, who had to deal with these ships, were puzzled by it, and questioned which was the national emblem of Japan. Lord Nariakira Shimazu of the Satsuma clan was the first to become aware of this lack of an emblem representing the country and to be concerned about it.

At first, he consulted Lord Nariaki of the Mito clan, and then Lord Shungaku Matsudaira of the Echizen clan and Lord Kanso Nabeshima of the Saga clan. Each gave the matter serious thought, wishing to find a suitable national emblem. At last, Lord Shimazu devised a flag of the sun, and as it was approved by other lords and Premier Abe Ise-no-kami, it was at once adopted as the national emblem of Japan on July 11 in the 1st year of Ansei (1854), when it was announced officially in writing.

At first, the emblem was used by ships, but gradually its use was extended to ports visited by these ships, and then to the interior. On January 18 in the 7th year of Ansei (1860) the Tokugawa Government sent to America Niimi Buzen-no-kami as envoy and Murakoshi Awaji-no-kami as junior envoy. They and their suite numbering 76 in all went by a steam warship having the Sun-Flag flying at the bow and the American national flag at the stern. This Japanese national flag seems to have been rather clumsily made; for the party at their departure for home was presented by the American Government with fine models of the Sun-Flag and the American national flag.

It is interesting to note that long before the Sun-Flag was chosen as the national emblem of Japan it had been used privately as a flag among the people. The old Hori family in Yoshino-gori in the province of Yamato holds a sun-flag given by the Emperor Godaigo (1318-1339). Toyotomi Hideyoshi (1596-1614) used the same flag in his war made upon Korea, and named one of his warships Nippon-Maru.

Shingen Takeda (1573-1590) and Kenshin Uyesugi also used it as a banner. It is told that each hero was astonished at seeing the flag used by the other, when their forces met at Kawanaka-jima. Nagamasa Yamada in his passage to Siam had his ship flying a flag of the sun. In May in the 4th year of Keio (1868) the Shogitai, formed of ex-retainers of the Tokugawa shogun, used the same flag. When Japan sent an expedition to Formosa in 1884, means were discussed as to how to make Japan known among the natives of the island and to impress them favourably towards it; and it was decided to give a sun flag to each surrenderer. The Japanese force made, therefore, flags about two feet square and gave them to the natives, who were much pleased with the present and prized it.

In a national rite the Sun-Flag was first used in Yokohama, when the first railway in Japan was opened between Tokyo and Yokohama on September 17, 1872. Its opening ceremony in Yokohama was honoured with the presence of the Em-

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peror Meiji, and along the railway line, the people welcoming the Emperor had sun-flags, and all houses were seen flying them. The Yokohama citizens had been advised by the Government not to be showy in welcoming the Emperor in obedience to his will; and the municipal authorities racked their brains as to the best means to be taken for it. Finally, a proposal was made to arrange for every house in the city to hoist the national flag as western countries do on national holidays or festival days. This proposal was readily accepted, and sun-flags were made in great haste and distributed among the citizens, who hoisted them on the above ceremonial occasion in front of their houses.

Since then, this national flag has been displayed by the people in national as well as international rites. To-day every house in Japan and in any foreign land resided in by Japanese have this flag, and it is a beautiful and impressive sight, flapping in the wind in the clear, blue sky on every national holiday or festival day.

Every nation respects its national flag, and especially the Japanese have very high respect for theirs. About this, there are some interesting episodes.

One of them occurred on the occasion of the so-called Korean affair in 1884. The Koreans did unspeakably cruel and outrageous deeds towards the Japanese residents in the peninsula. The Japanese Legation officials most feared that their national flag should be insulted by the rioters. After careful thought, they, with the hope of keeping the sun-flags safe from the enemy even after the legation building being burnt by the rioters and their being murdered by them, they made these flags into underwear, sewing them so that the sun would come to the back and the remaining part form the two sleeves. These underwear were worn by them while fighting desperately against the rioters.

Another episode took place in the Boxer trouble in 1900. The allied forces attacked the Taku fortress in order to enter Peking. The English were first to attack the Chinese defending it, but they failed. The Italians then made an attack, but also were unsuccessful. All other forces except the Japanese attacked one after another, but they were driven back. The Japanese landing party brought up the rear, and it was now their turn to make an attack. Their first company was commanded by Lieutenant Shiraishi. He was Commander Shiraishi, who later in the Japan-Russia War participated in the blockade of Port Arthur with Commander Hirose, and fell in that action. Under his command, the Japanese mariners rushed at the fortress in the face of sharpnels falling like rain, and occupied it, while their foreign friends gazed at them in admiration of their courage. Lieutenant Shiraishi waving his sword, shouted *banzai*. "Flag! Flag!" he cried to his men, but no one happened to have one, So he took out a handkerchief, soiled with sweat, from his pocket, and cutting with his teeth his third finger, he made a sun in the center of the handkerchief with his blood. He held up this blood dyed handkerchief at the tip of his sword, and again shouted *banzai*. In tears his men joined him in shouting *banzai*. All their foreign friends joined in it, too, after a while.

The regimental colours of the Japanese infantry were first made in March, 1888.

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The flag is 8 feet 8 inches by 2 feet 7 inches. It is presented by His Majesty the Emperor. That of the cavalry is made somewhat for holding on horseback and is 2 feet square. As to the naval ensign, it was desired by the naval authorities, but their wishes were not met, as it was thought to be practically impossible to do so. It must not be supposed, however, that this has affected in the least the respect and love for the naval ensign among naval men, who regard it as dearer than life as the army does the [illegible]

The flag is 3 feet 3 inches by 2 feet 7 inches. It is presented by His Majesty the Emperor. That of the cavalry is made convenient for holding on horseback and is 2 feet square. As to the naval ensign, its presentation by His Majesty the Emperor was desired by the naval authorities, but their wishes were not met, as it was thought to be practically impossible to do so. It must not be supposed, however, that this has affected in the least the respect and love for the naval ensign among naval men, who regard it as dearer than life as do the army men their colours.

Artcies ready in the "Toshi-no-ichi" style at the Mitsukoshi Department Store, for New Year celebrations.

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Genre Pictures and Representative Painters

(3)

Progress of Prints and Masanobu Okumura

BY the middle of the Tokugawa period *ukiyoye* painting had a great school. One famous artist of genres at that time was Itcho Hanabusa. But he was not a mere *ukiyoye* painter. His real name was Shinko Taga, Itcho Hanabusa being his *nom de plume*. His father, Hokuan Taga, practised medicine. In the 6th year of Kanbun (1666) Itcho coming up to Yedo from his native place, studied painting under Yasunobu Kano. He was skilled in genre painting. At first he signed his works with the name of Shinko or Ushimaro, but later, shaving the head, he called himself Choko. His designs and style were excellent, and he invented his own style. This departure from his teacher's manner so much offended the teacher that he was expelled. He was many sided and wrote a good hand. He learned *haiku* under Basho, and was friendly with Kikaku and Ransetsu. He also had a taste for music.

He was involved in a certain affair, and in December in the 11th year of Genroku (1698) he was banished to a remote island. He lived in exile for twelve years, after which he was pardoned in September in the 6th year of Hoyei (1709). From then, he called himself Itcho Hanabusa. He died at the age of 73 in the 9th year of Kyoto (1724).

About this time prints made marked progress. The period of their infancy had passed long since, and they had evolved from simple black colour printing to *tan-ye* (red colouring), then to *urushi-ye* (lacquering) and finally into *beni-ye* (crimson printing). It took about sixty years to go through these stages.

Sumi-ye (pictures in black and white) and *tan-ye* were in fashion for about thirty years from the Tenna era (1681-1683) to the Shotoku era (1711-1714), and *urushi-ye* developed into *beni-ye* in about twenty years from the Kyoho era (1716-1735) to the Kanpo era (1741-1743). In the meantime, many noted painters of pictures in colours came out. During the periods of *sumi-ye* and *tan-ye* these painters made it their principal work to paint ordinary pictures, and the making of prints was their side-work. Later, in the periods of *urushi-ye* and *beni-ye*, some of them made a speciality of print making, and most of these painters belonged to the Torii school. The Torii family painted exclusively theatrical posters as their hereditary work, but subsequently, they additionally made prints of likenesses of famous actors as required by theatre-goers. This gave a sound footing to prints. They were published every time new plays went on the boards and were demanded more and more among the public. Consequently, they came to have men, who specially painted them, and there were not a few publishers of them, of whom the most noted was Genroku, in which name Masanobu

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Figure Pictures and Representative Features

(3)

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Utamaro and Hokusai

Utamaro's Ōkubi-e were followed by the okubi-e of Hokusai, Hiroshige, Toyokuni, Kunisada, Kuniyoshi, Yoshitoshi, and many others, but none of these artists ever attained the same degree of popularity as Utamaro. Hokusai's okubi-e are very fine, but they are not so numerous as Utamaro's, and they are not so well known. Hiroshige's okubi-e are few in number, and are not of a high order of merit. Toyokuni's okubi-e are numerous, but they are not of a high order of merit. Kunisada's okubi-e are numerous, but they are not of a high order of merit. Kuniyoshi's okubi-e are numerous, but they are not of a high order of merit. Yoshitoshi's okubi-e are numerous, but they are not of a high order of merit.

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Utamaro's Pictures of Women

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Okumura, a painter, carried on the publishing business.

Masanobu Okumura was known by the *nom de plume* of Hogetsudo, Tanchosai, Bunkaku, Shinmyo or Baio. He made numerous prints in the periods of *urushi-ye* and *beni-ye*, contributing much towards the development of prints. As a painter, he stands foremost among his contemporaries in the Kyoho era (1716-1734). He was also a good composer of *haiku*. He died at the age of 79 in the 5th year of Meiwa (1768). Among his contemporaries, Shigenaga Nishimura and Toyonobu Ishikawa were famous, each having a style of his own. The men of the Torii school rendered good service in the development of prints, and Kiyomasu Torii coming after Kiyonobu the Second and Kiyomasu painted in *beni-ye* actors and beauties in an elegant and excellent manner.

Prints making further progress, evolved into *nishiki-ye*, which came out finer than *beni-ye*. The latter did not show any remarkable advance in art during their existence of twenty years. Yet the work became very skilful towards the last part of the period, and especially, these produced from the middle of the Horeki era (1751-1763) show good progress. After them came the period of *nishiki-ye* in the 1st year of Meiwa (1764), which clearly drew a boundary line between the two periods.

It is striking that *beni-ye* developed into *nishiki-ye* at a jump. *Nishiki-ye* was found far more beautiful than *beni-ye*, and as they were as gorgeous as *nishiki* (brocade), they were called *nishiki-ye*.

Sumisuri-ye, it may be explained, is a picture of black colour printing, *tan-ye sumisuri-ye* painted in other colours with the brush, chiefly red and partly dark green, yellow, etc., and *urushi-ye sumisuri-ye* coloured with the brush, except for the hair, part of the dress or any other part of black colour, to which was applied black lacquer in order to emphasize the black and to make it look glossy, giving a better impression of the picture to the spectator. But in the low grade picture glue was used largely instead of lacquer, mixing it with black ink. Glue was also mixed much with the colours to harmonize them with the emphasized black colour. *Beni-ye* was a picture with simple matches of such colours as red, green and yellow. The colouring was not done with the brush as previously, but by applying the colours to the wooden-graving. *Nishiki-ye* was fundamentally different from *beni-ye*. In printing this picture, the maker was succeeful in mixing colours, departing from the simple colouring of *beni-ye*. In size, *beni-ye* was printed mostly on paper cut long and narrow, but *nishiki-ye* on nearly square paper of *chuban* size, better in quality than that of *beni-ye*.

Ukiyo-ye in the Meiwa and Anyei Eras

All *ukiyo-ye* painters made beauties their favourite subjects, and produced mostly pictures of beautiful woman, each of which represents the characteristic manners of their respective times. Especially, those in the Meiwa era (1764-1771) and the Anyei era (1772-1780) are possessed of some characteristic features, since Harunobu Suzuki worked out a new style in their painting.

Harunobu's popular name was Jihei, and he was also known by the *nom de*

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plume of Choyei-ken. His great ability was shown more and more in painting *nishiki-ye*, until his paintings became quite inimitable by others. One of the special features of his pictures is that while in countenance it is hard to distinguish the woman from the man, in figure the woman looks quite feminine with a very quiet and graceful demeanor, which gives a better effect to the picture than the expression of the face. Harunobu died at the age of 47 in June in the 7th year of Meiwa (1770).

Harunobu's paintings suddenly made a reputation in the Meiwa era (1764-1771), and not a few persons followed his style. Among them was the famous Kokan Shiba, who learned his style in his youth, when he called himself Harushige Suzuki.

Harushige was born in the 4th year of Enkyo (1747). At first he learned the painting of the Kano school, and then of the Chinese school. In the Meiwa era (1764-77) he is said to have studied it under the celebrated Harunobu.

After the death of Harunobu, Ippitsusai Buncho and Koryusai Isoda were praised as able successors to his style. Harushige even with his fair ability found himself unable to rank with these persons. So he broke new ground. He went to Nagasaki, where he learned the art of painting copper-plate prints introduced from Holland. In the 3rd year of Tenmei (1783) he produced copper-plate prints for the first time in Japan. he made many landscapes of copper-plate printing. He died at the age of 72 in the 1st year of Bunsei (1918).

Koryusai Isoda also painted prints in Harunobu's style. His real name was Masakatsu Isoda, and he was popularly called Shobei. For a time after the death of Harunobu, he led his contemporaries in print making. Later, he distinguished himself more as a painter of ordinary pictures than of prints.

Buncho Ippitsusai was a pupil of Kogen Ishikawa, a painter of the Kano school. He excelled his master in the art. Afterwards, he took interest in *ukiyo-ye* painting, and acquired skill in painting beauties and actors. His paintings of beautiful women much resemble those of Harunobu in style.

Yoshinobu Komai and Masanobu Tanaka were also well known *ukiyo-ye* painters among their contemporaries. There were two other great painters, contemporary with them. They were Toyoharu, the founder of the Utamaro school, and Shigemasa, the founder of the Kitao school. Both were much skilled in painting beautiful women. Toyoharu also drew landscapes in a new style, adapting the foreign law of perspective. Enseki Toriyama was renowned for having great painters among his pupils, of whom the most noted was Utamaro Kitagawa, and Harumachi Koikawa and Iko Momokawa were also his notable pupils. Enseki's real name was Toyofusa Sano. He died at the age of 77 in the 8th year of Tenmei (1788). His works are seldom found to-day. He was not so distinguished as an artist. At first he learned painting of the Kano school under Gyokuyen Kano, and then took to *ukiyo-ye* painting.

Shigemasa Kita had a long life as a extending from the Horeki era (1751-1763) to the Bunka era (1804-1817). In his childhood he was called Tarokichi,

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and then changed his name to Ando, being popularly called Kyugoro. He was fond of drawing from his childhood, and learned it by himself, until he obtained distinction in it. He was at Tokyo at the time the restoration of authority to the Emperor was effected, and he had many battles at Mikawa-shi and Tenjinyama. He lived to the age of 82.

Tokyo-Jiman Uemura is known as the founder of the Uemura school. At first he was in the art of painting in Kyoto, and came to Tokyo, where he found [illegible]. His popularity [illegible]

of Uemura. [illegible] he having made a name for [illegible] and a [illegible] the head of painters employed [illegible] the Nikko Shrine. In his later years he did not paint pictures [illegible] ordinary pictures. He died at the age of 80. As he proved [illegible] the Imperial Household, and [illegible] leader of the whole circle [illegible] foundation [illegible] a [illegible] his [illegible] pal [illegible] the [illegible]

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and then changed his name to Sasuke, being popularly called Kyugoro. He was fond of drawing from his childhood, and learned it by himself, until he obtained distinction in it. He as well as Toyoharu Utamaro did distinguished service for the renascence of *ukiyo-ye* painting, and he had among his pupils such noted painters as Masayoshi, Masanobu and Toshimitsu. He lived to the age of 82.

Toyoharu Utamaro is famous as the founder of the Utagawa school. At first he studied the art of painting in Kyoto and then in Yedo, where he learned *ukiyoye* painting. His popular name was Tajimaya Shojiro, and afterwards it was changed to Shinyemon. In the 8th year of Kansei (1796) he having made a name for his skilful colouring, acted at the head of painters employed in the repair of the Nikko Shrines. In his last years he did not paint prints, but only ordinary pictures. He died at the age of 80. As his greatest pupil, we may point out Toyokuni the First, who acted as the leader of the *ukiyoye* circles and built the foundation of their prosperity. Toyohiro, a fellow pupil of Toyoharu, had among his pupils Hiroshige, the great landscape painter. Toyoharu must be mentioned distinctly as the one reviving the art of *ukiye* making, which had been attempted by Masanobu Okumura. About his *ukiye*, an account will be given in another article. (*To be continued*)

Ski lovers at Mt. Myoko, near the Akakura spa, in Niigata Prefecture.

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Sports in Japan To-Day

SPORTS in Japan have made marked development, rising rapidly in importance from Japanese to Oriental and finally to international as the empire of Japan has made strides in position from the Meiji and Taisho eras to the present Showa era.

Once, when sports in Japan were still Oriental in importance, Japanese sportsmen made desperate struggles at the Far Eastern Olympic Games. But in 1928 it became international at one leap. It has reached the present importance in less than ten years, while it took forty or fifty years for the European and American sporting circles to attain their present position.

At the last International Olympic Games, the Japanese players won the second position in the swimming matches and the seventh position in the athletic games. This is one of the greatest instances of Japanese strength having been shown to the world.

Japanese sporting interests long had the aspiration to have their national Sun-Flag hoisted at the Olympic Studium. This earnest desire was realized at the last international games much earlier than had been hoped for, when Mr. Oda won the championship in hop, step and jump and by Mr. Tsuruta in the 200 metre breast stroke.

Japanese swimming has a long history, but it was only seven or eight years ago that the crawl stroke, the essence of the modern art of swimming was introduced. Soon after that, however, it produced the champion Takaishi, and then in 1928 two other champions were turned out in Mr. Tsuruta, breast swimmer, and Mr. Iriye, back stroke swimmer.

Later in the spring of 1928, when the water of the pools was becoming warmer, ten Japanese swimmers were sent to Holland to participate in the Olympic Games to be held there. Previous to the holding of the games, these Japanese swimmers won a victory over the Frenchmen at a swimming contest held in Paris. They were invigorated by this victory, and at the Olympic Games held in the middle of August, Mr. Fukuda won the world's championship in the 200 meter breast stroke race, Mr. Takaishi also won honours and Mr. Iriye was second in the 800 metre relay race. The Japanese thus scored 18 points, and found themselves second in rank among the world's swimmers, following the Americans who were first.

This success of the Japanese was quite unexpected in the world's swimming circles. Afterwards, the *Asahi* invited to Japan Mr. Weismuller and others of America, Mr. Rademacher of Germany, Mr. Arne Borg of Sweden, and Miss Meany of America, all great world swimmers. This timely undertaking of the Tokyo paper must have done much for the advancement of swimming in Japan and been a great aid towards its future development.

Again at the Olympic Games, Mr. Iriye, a boy of the Ibaraki Middle School, set a new record of 2 minutes and 37.8 seconds in the 200 metre back stroke race, reflecting credit on the Japanese in the swimming world. This activity of the Japanese in international swim-

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Sports in Japan To-Day

SPORTS in Japan have made marked development, rising rapidly in importance from Japanese to Oriental and finally to international as the empire of Japan has made strides in position from the Far East and Pacific area to the present day era.

Prior to [illegible], when sports in Japan were still [illegible] in the meaning, Japanese athletes competed successfully at the Far Eastern Olympic Games. But in 1923 Japan became international at one leap. It was decided to present a contingent in athletics and swimming to the Olympic Games, which took place in Paris, and to enter a rowing crew to retain their prestige [illegible].

[illegible] the last international Olympic Games the Japanese performers won the [illegible] position in the swimming meets by the wonderful showing in the 1,500 meter free style [illegible] Japanese [illegible] Arakawa [illegible] Tsuruta [illegible] Japanese [illegible] Arakawa [illegible] Tsuruta, breast swimmer, and Mr. Hiiye, back stroke swimmer.

Later in the spring of 1928, when the waters of the pools was becoming warmer, ten Japanese swimmers were sent to Holland to participate in the Olympic Games to be held there. Previous to the meeting of the games, these Japanese swimmers won a victory over the Hawaiian team at a swimming contest held in Paris. They were instigated by this victory, and the Olympic Games held in the middle of August. Mr. Arakawa won the 400 meter championship in the 200 meter breaststroke race. Mr. Tsuruta also was honored and Mr. Hiye was second in the 800 meter relay race. The Japanese [illegible] scored 18 points, and [illegible] second in relief swimming the Americans [illegible].

[illegible] the Japanese swimmers [illegible] the world [illegible] [illegible] Mr. [illegible] [illegible] Mr. Arakawa [illegible] 2:1 [illegible] at Olympic Games, Mr. Arakawa [illegible] of Hawaii, and [illegible] of Sweden, [illegible] The directly [illegible] Japanese [illegible] [illegible] have done much [illegible] [illegible] Japan as [illegible] and towards a future [illegible] Japanese.

Again at the Olympic Games, Miss Hoshi, a [illegible] Black Mountain [illegible] ran a new record of 2 minutes and 37⅖ seconds in the 200 meter back stroke race, reflecting credit on the Japanese in the swimming world. This ability of the Japanese in international swim-

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...ning around the ...ins of the men of the sea-girt land.

In athletic sports at the last Olympic Games, the Japanese scored 15 points, leading the nations seventh in rank in the world. Six of them obtained honours in four kinds of sports, of which Mr. Oda won the championship in hop, step and jump, Mr. Nanba fourth place in it, Mr. Yamada fourth in the Marathon race, Mr. Nishida sixth in the standing high jump and Mr. Nakajima sixth in the pole jump.

On the way from to Japan, a few Japanese students ...ses participated in the second International Students' Athletic Games held in Paris, and won the third position, following the Germans and the French, in which they displayed to the full strength of Japanese athletics.

Such a success, at the first International athletic contest in which the Japanese in Europe participated, and all-Japan's delight aroused the Japanese ...ople. Then in Tokyo ...ports were held between the same French champions and Japanese students, and the Japanese again scored a victory. Then, the Japanese sportsmen ...ployed ... their French friends, were true smiling circles in Central Europe.

The Japanese success at the Olympic Games, ... at the International Students' Athletic ... in Paris and finally at the Japanese-French ... contributed ... aroused wide admiration of Japanese athletics.

Moreover, French sporting circles were startled at the fact that the Waseda students visiting England when they met the Cambridge and Oxford students, were defeated only by two points. The Waseda boys showed sportsmanship which was spoken of very highly by the Englishmen. This deed of the Waseda men in England is another noteworthy thing in 1925 that adorns the history of Japanese athletic sports.

The French athletes who visited Japan, knew little about this country, and after their games in Dairen and Tokyo, they found athletic sports in Japan more popular and the Japanese players stronger than had been imagined of by them, and also Japanese civilization and architecture very progressive. With these impressions, our friends of Central Europe left Japan. At their departure, they spoke of the pleasant attitude of the Japanese players and their gratitude to the Japanese for their warm welcome and treatment accorded to them.

Undoubtedly all these things have resounded ... shown Japan and the Japanese to the world, in which they have a common interest.

Miss Kinuye Hitomi participated in the second International Women's Games, held in Gothenburg in the summer of 1926 and received the Lilyfest Honour Medal. She was praised by the President of the Games, who told her that she was glad to find such a good athlete among Japanese women, contrary to her previous supposition.

Miss Hitomi also participated in the last International Olympic Games. She was questioned why she had again come alone and whether there were no other good women players in Japan. To this, Miss Hitomi made the witty reply that there were many other good players among Japanese Women, ... they could

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ming aroused the spirits of the men of the sea-girt land.

In athletic sports at the last Olympic Games, the Japanese scored 15 points, making themselves seventh in rank in the world. Six of them obtained honours in four kinds of sports, of which Mr. Oda won the championship in hop, step and jump, Mr. Nanba fourth place in it, Mr. Yamada fourth in the Marathon race, Mr. Kimura sixth in the standing high jump and Mr. Nakazawa sixth in the pole jump.

On the way home to Japan, a few Japanese student athletes participated in the Second International Students' Athletic Games held in Paris, and won the third position, following the Germans and the French, in which they displayed again the strength of Japanese athletics.

Sooh afterwards, at the first international athletic tournament held by the Japanese in Dairen between all-French and all-Japanese champions, the Japanese defeated the French. Then in Tokyo contests were held between the same French champions and Japanese student teams, and the Japanese again scored a victory. Thus, the Japanese sportsmen completely overcame their French friends, who rule sporting circles in Central Europe.

The Japanese success at the Olympic Games, then at the International Students' Athletic Games in Paris and finally at the Japanese-French athletic tournaments aroused worldwide admiration of Japanese athletes.

Moreover, English sporting circles were startled at the fact that the Waseda athletes visiting England when they met the Cambridge and Oxford students, were defeated only by twopoints. The Waseda boys showed sportsmanship which was spoken of very highly by the Englishmen. This deed of the Waseda men in England is another noteworthy thing in 1928 that adorns the history of Japanese athletic sports.

The French athletes who visited Japan, knew little about this country, and after their games in Dairen and Tokyo, they found athletic sports in Japan more popular and the Japanese players stronger than had been imagined by them, and also Japanese civilization and architecture very progressive. With these interesting experiences, our friends of Central Europe left Japan. At their departure, they spoke of the praiseworthy attitude of the Japanese players and their gratitude to the Japanese for the warm welcome and treatment accorded to them.

Undoubtedly all these things have favourably shown Japan and the Japanese to the world, in which they are coming to the fore.

Miss Kinuye Hitomi participated in the Second International Women's Games, held in Gothenburg in the summer of 1926 and received the Highest Honour Medal. She was praised by the President of the games, who told her that she was glad to find such a good athlete among Japanese women, contrary to her previous supposition.

Miss Hitomi also participated in the last International Olympic Games. She was questioned why she had again come alone and whether there were no other good women players in Japan. To this, Miss Hitomi made the witty reply that there were many other good players among Japanese Women, but they could

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not afford to come.

Indeed, Miss Hitomi was the only Japanese woman in the games, and in the 800 metre race, she was second.

Later, at the All-English Women's Athletic Championship Games, held in London, she made the world's record in the 220 yard race, an English record in the javelin throw, and second prize in the standing broad jump; and at the International Women's Athletic Games, held in Germony, she won the championship in the standing broad jump and in the 800 metre race and second prize in the javelin throw, manifesting to the world the strength of the Japanese female sex. This is another thing of which Japanese sporting circles are proud.

In 1921 Japanese tennis players first participated in the Davis Cup Match, and having challenged the Americans, astonished the world. Messrs. Kumagai and Shimizu proved then to be world tennis players. Since then, the Japanese tennis world has never lacked good players to represent it ably one after another at every international tournament, including Messrs. Harada, Fukuda, Ota, Toba, Miki and Abe. In 1928 Messrs. Abe, Ota, Miki and Toba were sent to the Davis Cup Tournament in America. They stuggled hard to win the championship, but were unsuccessful. It may not be an exaggeration to say, however, that the Japanese stand third in the tennis world, following the French and Americans, seeing that Mr. Ota won the championship in over ten succeeding matches in England, Scotland, New Zealand and some other places, upholding the reputation of Japanese tennis players.

Japan sent over forty players to the last International Olympic Games. This was a record number; for no more than twenty had been sent previously. Then for the first time the Japanese were represented at the ski, boat, boxing and horse races there, and although at all these, the Japanese players were unsuccestful, yet the fact that the Japanese attended every sort of international game may be considered significant; for it must be a step forward toward a more active part to be taken by them in future.

In boxing, Mr. Usuda did his utmost and was able to hold up nearly to the final, when he was defeated. But it is believed that there is a great future in store for him. In Japan, boxing has made remarkable growth in these past few years.

Rugby has also had wonderful development in this country since 1927, and at the end of October, 1928, Rugby matches were held. It is probable that in future this game will become popular among the Japanese nearly as much as baseball.

Baseball is most popular and has the greatest number of fans in this country. In this game the Japanese come next to the Americans.

Association football and hockey have made progress yearly in this country, but some more time may be taken before the Japanese are able to come on the international stage in these particular games.

It is argued that the best means for the Japanese for the heightening of their national prestige is not victory in war nor diplomatic success, but to obtain international supremacy in athletic sports. The Japanese sportsmen must not lack courage and preparation to go forward more and more to this goal.

The next international Olympic Games will be held in Los Angeles. On that occasion, Japan will most probably send about 100 players there, and Japanese sportsmanship will no doubt win more distinction than ever.

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not afford to come.

Indeed, Miss Hiromi was the only Japanese woman in the games, and in the 400 metre race, she was second.

Later, at the All-English Women's Athletic Championship Games, held in London, she made the world's record in the 220 yard race. An English record in the javelin throw, and second prize in the standing broad jump, and at the International Women's Athletic Games, she won the championship in the standing broad jump and in the 800 metre race and second prize in the 100 metre. Japan is the only country in the world which has a female sex [illegible] Japanese female sex. This is another thing of which Japanese may [illegible] proud.

In 1921 [illegible] Japanese players first participated in the Davis Cup Match, and [illegible] Americans, a tournament [illegible] Miss Kimura and Satō [illegible] Japanese to be world tennis players. [illegible] Japanese tennis [illegible] has sent good players to [illegible] Europe and America, including [illegible] Hiroshi Kato, Mr. Tokuyama [illegible] Mr. Ichiya Abe, [illegible] Miss Wani and [illegible] Miss Kimura. [illegible] Americans, that [illegible] Japanese [illegible] Japanese [illegible] Japanese

The Japanese and the Outer World

By Sidney Warner

PART II

SECTION B

JAPANESE ACTIVITIES IN THE COUNTRIES TO THE SOUTH-WEST

In ancient times communications between distant countries were [illegible] ships were not strong in build, [illegible] voyages were extremely dif[illegible] Those who travelled abroad in those days, taking their life for the sake of [illegible] ion, were not few in number. They are dealt with here.

CHAPTER XX

PRINCE TAKAOKA'S JOURNEY TO INDIA—THE FIRST JAPANESE TO VISIT EUROPE—OTHER TRAVELLERS

The Crown Prince Takaoka, heir to the Imperial throne, was deeply [illegible] position owing to his being involved in a certain conspiracy. He resigned his [illegible] became a Buddhist priest, assuming the name of Nichiyo, and undertook the [illegible] tion of Buddhism in Kalinga. [illegible] for the spreading of the true religion. [illegible] would [illegible] [illegible] [illegible]

The Japanese and the Outer World

By Shujiro Watanabe

PART II

SECTION B

JAPANESE ACTIVITIES IN THE COUNTRIES TO THE SOUTH-WEST

In ancient times communications between distant countries were not easy and ships were not strong in build, so foreign voyages were extremely difficult. Yet those who travelled abroad in those days, taking the risk for the sake of learning or ambition, were not few in number. They are dealt with here.

CHAPTER XX

PRINCE TAKAOKA'S JOURNEY TO INDIA—THE FIRST JAPANESE TO VISIT GOA—OTHER TRAVELLERS

The Crown Prince Takaoka, heir to the Emperor Saga, was deprived of his position owing to his being involved in a secret conspiracy. He shaved his head, became a Buddhist priest, changing his name to Shinnyo, and underwent the instruction of Dosen and Kukai. He was intelligent and had great abilities. In the 3rd. y. of Jokwan (861) he went to China for the purpose of enquiring into the more abstruse doctrines of Buddhism. After remaining for more than ten years at Tsanang, which was the capital during the To or Tan dynasty, he made up his mind to travel to Tenjiku or India, so he passed through south-west China, crossed a desert and arrived in Laue (now Laos in Burma), where he died in the 4th. y. of Genkei (880) at the age of eighty. In the following year Chukwan, a Japanese priest in China, reported the prince's death to the Japanese court. Takaoka is said to have been killed by a tiger in Laue. Buddhist priests who crossed over to China were numerous, but he was the only person who went from Japan to such a remote country as India in two thousand years. After that Ze-myo, a Buddhist priest of the Dairen-ji (temple) at Suruga is said to have travelled in India to inquire into Buddhist relics and died there, but the date and other particulars are unknown.

A man called Ryosai or Yajiro, otherwise Anjiro, a native of Yamato or Satsuma, went in the 12th y. or Tembun (1543) to Malacca, where he stayed for five years, learning Catholicism from Xavier the Jesuit missionary, and then in the 17th. y. (1548) proceeded to Goa in India. Ryosai urged the missionary to pro-

1. Bamboo pipe-stems for tobacco were imported into Japan from Laos or Lao, and hence a pipe-stem was and is called *lao*, while a pipe is called *kiseru* from *khsier*, a Cambodian word meaning a pipe.

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pagate the Christian religion in Japan, and the latter, much pleased at the suggestion, came to Kyushu with his disciples in the 18th y. of the same era (1549), under the guidance of Ryosai. Ryosai brought back leather and the art of tanning from India with him. Hence it is called *inden* or India leather. Ryosai afterwards fled to India, where he was killed by robbers.[1]

Thirty years later, or in the 9th. y. of Tensho, a Japanese visited India. "In 1581," says Crasset in his Histoire, "a young Japanese, a Christian, having lost his master's favour, embarked, in his disappointment, on board a Portuguese ship and sailed to Fanda in India, where he remained for some time and transacted trade with the barbarous natives. For a time he was a Mohammedan. Later he resolved to leave Fanda, but the King angry at his forsaking Mohammedanism, detained and examined him; and on his confessing to being a Christian, he was beaten and hung up by an iron hook in his throat. He died without forswearing his faith. This account was given by a Portuguese eye-witness."

There were not a few Japanese who travelled to south-western countries in olden times. In the 4th. y. of Kwan-ei (1627) Morita Chosuke went to Siam, where he entered the service of Yamada Nagamasa,[2] Lord of Ibil, who treated him liberally. On the prohibition of foreign residence to Japanese, he returned to Nagasaki. Some time afterwards a letter was sent from Siam to the Japanese government, but no one

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1. In the Omura family's record this statement is made: "About the 12th. y. of Tembun a physician of Yamato, who was in Tanega-sima, was seduced by a missionary who took him to a foreign country, where he was trained as a Bateren priest and came back with the missionary to carry on a secret propaganda." Kämpfer in his History of Japan remarks: "In 1549 a young Japanese man embarked on a merchant vessel and arrived at Goa, where he spoke about the condition of Japan and said there was no difficulty in propagating the faith there; so Francis Xaxier the Jesuit friar came to Japan for the purpose." The author of Onan Kensi Ko opines that the young man in question must have been Ryosai who ran away to Goa. Crasset observes in his Histoire: "A Kagoshima man called Anger was born in a rich family and was of intrepid character. He was told about India by the Portuguese traders who came to Kagoshima about 1543. Later he murdered a man, so he could not remain there, embarked with his two servants on a Portuguese merchant vessel and arrived at Malacca, where he was instructed in Christianity. On March 20th., 1548 he went to Goa, where he was baptized, receiving the name of Paulo de Santa-Fe. He was an intelligent man and soon acquired a knowledge of Latin and translated the Gospel of Matthew into Japanese. Father Xavier who at Goa heard from him about Japan, made up his mind to propagate the faith in that country. Accompanied by two priests, together with Paulo and his two servants, who had already become Christians, he journeyed to Japan, and there carried on his work of propaganda."

   Some European and American works, of secondary value as authorities, state that a Japanese called Hanjiro committed a murder and absconded to Goa in 1549, where he told the Portuguese of the profitable nature of trade with Japan and the ease with which mission work could be carried on. Ryosai is said to be identical with Hanjiro (in English), and Anger (in French) as given above. In Kiristokyo-Jikki ("A True Account of Christianity"), a modern edition of which has been published at Tokyo, it is stated that Anjiro had another name, Ryosai. In Zaverio Shokan Ki ("Collection of Xavier's Letters"), which has also been published at Tokyo, Anjiro is mentioned as Kansiro, of whom an account is given in another part. That Xavier, when he left Bungo in the 20th. y. of Tembun (1551) had two Japanese adherents in his company is also noted in another part.

2. See Chapter XXIII.

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[illegible] Christian religion in Japan, and it is later, much praised as the [illegible], came to Kyushu with his disciples in the 18th [illegible] of the same era (1551), met at the [illegible] of Ryo-[illegible]. Kyusai brought back with him and the art of printing from [illegible] was [illegible] Here [illegible] medical works or Indic [illegible]. Kyusai afterwards fled to [illegible] where he was joined by refugees.[1]

Forty years later, in the 7th year of Tensho, a Japanese [illegible] Tsuda [illegible] 1581, says Cabral in his Histoire, "a young Japanese, a Christian, having [illegible] [illegible] carbonated, in his diamphoterics, on board a [illegible] [illegible] [illegible] Lords in India, was to be remained for some time and [illegible] [illegible] [illegible]

was able to read it. At the government's request Chosuke translated it and was rewarded accordingly.

About the same time Tomita Tesai, a Nagasaki physician, journeyed to Naha, where he learnt the art of medicine as practised by the Portuguese, and, after making considerable progress, came to Edo. Matsumoto Kunzaki Doki of Tsugaru, at the age of 14, went on board a foreign vessel and, after studying navigation for six years, returned to Naha as a[1]. He and his successors were employed as teachers of the Navigation School, and were rewarded as described at the beginning.

Watanabe Kwazan, who is said to have studied in Nagasaki, was employed by Makino Tadaaki, Lord of Tsukada, and was granted the estate of Yoshida, in Atsumi, (from the 12th year of Tenwa to the 1st year of Jokyo, 1682-1711). He visited India and China. The date of his death and the books which he wrote are not precisely known, though some accounts state that he died in the 4th year of Kyoho, 1719, at the age of 49.

Many people went to Nagasaki to the courses of the South and China and were rewarded there, but no one went abroad after a foreign vessel was forbidden by the government. Nor, indeed, in the time of the Shogunate of Iemitsu, a Statesman of Shimosuki, Owari province, where the Lord had been in charge of foreign affairs, did there be [illegible] treasure of the Land of the Gods had reached the rank of general that country, which had lately been [illegible] Since we that it was impossible a land of any, [illegible] Yamato. According to [illegible] the Wa-Kan Chu-ki [illegible] [illegible]

1. See Chapter XXII.

was able to read it. At the government's request Chosuke translated it and was thereupon appointed Siamese interpreter.

About the same time Yosida Ansai, a Nagasaki physician, journeyed to Macao, where he learnt the art of medicine as practised by the Portuguese, and, after making considerable progress, came back. Meanwhile Kurizaki Doki of Higo had gone, at the age of 14, to Luzon on board a foreign vessel, and, after studying surgery for eight years, returned to Nagasaki. He and his successors were called physicians of the Namban (Southern) school, and were employed as retainers of the Shogun.

Watanabe Koan, who distinguished himself in warfare when in the service of Tokugawa Ieyasu, in consideration of which he was raised to feudal lordship, and who attained the extraordinary age of 128, (from the 10th. y. of Tensho to the 1st. y. of Shotoku—1582-1711), travelled in India and China. The date of his journey and the route which he took is not precisely known, though some account of his experiences is contained in *Watanabe Koan Taiwa*, a narrative taken from his dictation.

Many people then emigrated to the countries of the South and India and were naturalized there, but no one went abroad after foreign travel was interdicted by the government. Nevertheless, more than 200 years later, or in the 6th. m. of the 6th. y. of Tempo (1835), a fisherman of Isinomaki, Oshu, returned from Annam, where his boat had been driven by a tempest, and reported that there he had seen a *samurai* (retainer) of the Lord of Sendai, who had reached the rank of general in that country, which had lately been at war. Some say that this samurai was probably a Sendai man, who, ten years before have been living in Matsumae and had then gone to Annam. According to another story he was Kon Chusuke.[1] These statements, however, are not authenticated; we only give them here for what they are worth.

1. See Chapter XXXV.

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Masks of the "Nô".

By Zen Yamamoto.

THE are some old Japanese sayings about the 'Nô' mask:—"The heart of the 'Nô' is in the mask," and "Judge of the 'Nô' by the mask." We should say that "If you would like to study the 'Nô,' you must study its mask," and also "You must judge the 'Nô' by its mask and not by the dancing movements of the 'Nô.'

(1) The Masks.

The masks of the 'Nô' are made of wood painted in various colours, and they affect the mobility of the dramatis personæ. There are about 120 masks with different countenances which are worn by the Shité (Protagonist) and the Tsuré (Tritagonist) to suit each piece of the 'Nô' in which they take part. The names of the most important masks of the 'Nô' are as follows:—

(1) The "Okina" is the mask of the old man, which is coloured with black, flesh, or white.

(2) The "Jô" masks, which are worn by the male and to give dignity to the dramatis personæ. There are six different faces belonging to this particular mask.

(a) The "Ko-Jô," which is worn by the young man of the dramatis personæ in the following pieces of the 'Nô;' and it also is called the "Koushi-Jô" by the Kan-Zé school.
The "Arashi-Yama," "Aridôshi," "Awaji," "Dômyô-Ji," "Ema," "Himuro," "Hôjô-Gawa," "Kasuga-Ryûjin," "Kôtei," "Naniwa," "Nezamé," "Oimatsu," "Ôyashiro," "Rinzô," "Sakahoko," "Sanshô," "Shironushi," "Takasago," "Tenko," "Tô-Bô-Saku," "Tôsen," "Yôrô," and "Yumi-Yawata."

(b) The "Sankô-Jô," which is worn in the following pieces:—
The "Hiun," "Ikari-Kazuki," "Kuzu," "Suma-Genji," "Tadanori," "Tôru," "Utou," and "Yorimasa."

(c) The "Asakura-Jô," which is worn in the following pieces:—
The "Akogi," "Chikubu-Shima," "E-no-Shima," "Genjô," "Haku-Raku-Ten," "Hiun," "Ikari-Kazuki," "Kanehira," "Kusé-no-To," "Mekari," "Nomori," "Ominameshi," "Ryôko," "Sanemori," "Sanshô," "Shiga," "Shirahigé," "Suma-Genji," "Tadanori," "Tôru," "Ukai," "Unrin-In," "Utou," "Yashima," "Yorimasa," and "Yugyô-Yanagi."

(d) The "Warai-Jô" is the mask of the smiling man, which is worn in the following pieces:—
The "Akogi," "Chikubu-Shima," "E-no-Shima," "Genjô," "Haku-Raku-Ten," "Hiun," "Ikari-Kazuki," "Kanehira," "Kou," "Kusé-no-To," "Mekari," "Nomo-

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Masks of the "No".

By Arthur Waley.

THE ... old Japanese sayings about the "No" masks—"The heart of the 'No' is in the mask," and "Judge of the 'No' by the mask"—We should say that "If you would like to study the 'No' you must study its masks," and also "You must judge the 'No' by its mask and not by the dancer"—are ... [illegible]

(1) The Masks.

The masks of the 'No' are made ... wood painted in various colours, and they afford ... possibility of the ... [illegible] personage. There are about 130 masks ... which are ... [illegible] ... Of these the Shōjō (Orang-utan) and the ... [illegible] ... each piece of ... [illegible] ... which may make ... The names of the ... [illegible] ... masks of the 'No' are as follows:—

(a) The "Okina" is the mask of ... [illegible] ... which is coloured ... with ... [illegible], or white.

(b) The "Jō" masks, which are ... worn by ... [illegible] ... and to give ... [illegible] ... [illegible] ... differ ... [illegible] ... [illegible] ... [illegible]

ri," "Omoyamo-no," "Pro-
ko," "Sanemori," "Shiga,"
"Shinshigi," "Soma-Oen
ji," "Tadanori," "Tsu,"
"Ukai," "Ukon," "Yashi-
ma," and "Yorimasa."

(c) The "Akkon-Io," which is worn in the following pieces:—
The "Aridoshi," "Chō-Ryo," "Kasuga-Ryūjin," "Koi-no-Omoi," "Kōsei," "Oya-shio," "Rinzo," "Sa-ka-ho," "Shō-Kin," "Tenki," "To-ki," "Tōsen," "Ushin-Ii," "Yōrō," and "Yayo-Yamauba."

(d) The "Akuma-Jo" is a mask of the [illegible] which [illegible] [illegible] [illegible] [illegible]
The "[illegible]" "[illegible]" "[illegible]" "[illegible]" "[illegible]" and "[illegible]" are [illegible]

(e) The mask "Akuma-Jo" is worn in the piece "[illegible]" [illegible] [illegible] [illegible]

ri," "Ominameshi," "Ryô-ko," "Sanemori," "Shiga," "Shirahigé," "Suma-Genji," "Tadanori," "Tôru," "Ukai," "Utou," "Yashima," and "Yorimasa."

(e) The "Akobu-Jô," which is worn in the following pieces:— The "Aridôshi," "Chô-Ryô," "Kasuga-Ryûjin," "Koi-no-Omoni," "Kôtei," "Ôyashiro," "Rinzô," "Sanshô," "Shô-Kun," "Tenko," "Tokusa," "Tôsen," "Unrin-In," "Yôrô," and "Yugyô-Yanagi."

(f) The "Shiwa-Jô" is the mask of the furrow-faced man, which is worn in the following pieces:— The "Haku-Raku-Ten," "Hôjô-Gawa," "Oimatsu," "Rinzô," "Saigyô-Sakura," "Yashima," and "Yugyô-Yanagi."

(3) The male "Aku-Jô" masks, which are worn in the wicked roles in the dramatis personæ. There are six different faces for this mask.

(a) The "Hanakobu-Aku-Jô" is the mask of the wicked man with the sore nose, which is worn in the following pieces:— The "Chô-Ryô," "Nezamé," "Ôyashiro," "Shirahigé," "Tama-no-I," and "Tô-Bô-Saku.

(b) The "Washibana-Aku-Jô" is the mask of the wicked man with the aquiline nose, which is worn by the Nochi-Shité (Second Protagonist) in the following pieces:— The "Dômyô-Ji," "Naniwa," and "Shirahigé."

(c) The "Dai-Aku-Jô," which is used for the "Tama-no-I."

(d) The "Myôga-Aku-Jô," which is used for the "Dômyô-Ji," "Nezamé," "Ôyashiro," and "Shirahigé."

(e) The "Myôga-Dai-Aku-Jô," which is used for the "Tô-Bô-Saku."

(f) The "Omoni-Aku-Jô," which is used for the "Koi-no-Omoni."

(4) The male "Tobidé" is the mask of the man with the goggle-eyes, which has four different faces as follows:—

(a) The "Ko-Tobidé" is the mask of the man with the little goggle-eyes, which is worn by the dramatis personæ of the "Kappo," "Kokaji," "Nuyé," and "Sesshô-Seki."

(b) The "Deiko-Tobidé" is the mask of the man with the little lambent goggle-eyes, which is worn by the dramatis personæ of the "Chikubu-Shima," "Iwafuné," "Kasuga-Ryûjin," and "Mekari."

(c) The "Ô-Tobidé" is the mask of the man with the big goggle-eyes, which is worn by the dramatis personæ of the "Arashi-Yama," "E-no-Shima," "Kamo," "Kappo," and "Kuzu."

(d) The "Saru-Tobidé" is the mask of the man with goggle-eyes like a monkey, which is worn by the dramatis personæ

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of the "Nuyé."

(5) The "Beshimi" is the mask of the ugly man, which is worn by the male dramatis personæ. There are two different faces for this "Beshimi" mask as follows:—

(a) The "Ô-Beshimi" is the mask of the ugly old man, which is worn by the dramatis personæ of the "Daiyé," "Dai-Roku-Ten," "Kurama-Tengu," "Kurumazô," and "Zekai."

(b) The "Ko-Beshimi" is the mask of the ugly young man, which is worn by the dramatis personæ of the "Himuro," "Kôtei," "Matsuyama-Kagami, "Nomori," "Sakahoko," "Shôki," "Shô-Kun," and "Ukai."

(6) The male masks, which are worn by the male dramatis personæ, have many different faces for the following pieces of the 'Nô':—

(a) The "Awa-Otoko," which is used for the "Funabashi," "Funa-Benkei," "Matsumushi," and "Nishikigi.,'

(b) The "Chûjô" is the mask of the Lieutenant-General, which is used for the "Genjô," "Kiyotsuné," "Ominameshi," "Suma-Genji," "Shunzei-Tadanori," "Tadonori," "Tomonaga," "Tôru," and "Unrin-In."

(c) The "Heita," which is worn by the particular male dramatis personæ, and is used for the Nochi-Shité (Second Protagonist) of the "Ebira," "Kanehira," "Tamura," and "Yashima."

(d) The "Imawaka," which is used for the "Ebira," "Genjô," "Kiyotsuné," "Michimori," "Ominameshi," "Oshio," "Tadanori," "Tamura," "Tsunemasa," and "Unrin-In."

(e) The "Kantan-Otoko," which is used for the "Kantan," and is worn by the Nochi-Shité (Second Protagonist) of the "Arashi-Yama," "Naniwa," "Shiga," "Shironushi," "Takasago," "Tsuru-Kamé," "Yôrô," and Yumi-Yawata."

(f) The "Katsushiki" is the mask of the mendicant man, which is used for the "Atsumori," "Jinen-Koji," "Kagetsu," "Tôgan-Koji," and "Tsunemasa."

(g) The "Kuro-Higé" is the mask of the man with the black moustache, which is used for the "Chikubu-Shima," "Chô-Ryô," "Genjô," "Iwafuné," "Kusé-no-To," "Mekari," "Nezamé," "Ôyashiro," "Ryôko," and "Shirahigé."

(h) The "Mikazuki," which is used for "Ema," "Funabashi," "Ikari-Kazuki," "Kôu," "Matsumushi," "Nishikigi," "Nuyé," "Shari," "Shiga," "Shôki," "Takasago," and "Yumi-Yawata."

(i) The "Shikami" is the mask of the wry-faced man, which is used for the "Hiun," "Momijigari," "Ôyei-Yama," "Rashô-Mon," "Shari," "Tani-

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of the "*No*."

(5) The "Beshimi" is the mask of the ugly man, which is worn by the male dramatic personage. There are two different faces for this "Beshimi" mask as follows:—

(a) The "O-Ie-shimi" is the mask of the ugly old man, which is worn by the dramatis personæ of the "Daijō," "Dai-Kokuten," "Kuramabō-Tengu," "Kurumazō," and "Nehan."

(b) The "Ko-Be-shimi" is the mask of the ugly young man, which is worn by the dramatis personæ of the "Hagoromo," "Kotori," "Matsuō-mai-Kagami," "Nomori," "Sakuhoku," "Shōki," "Shō-Kuro," and "Tsuki."

(c) The male masks, which are worn by the male dramatis personæ, have many different faces for the following pieces of the "*No*":—

(a) The "Aka-Oni," which is used for the "Asahoki," "Ama-Bōkō," "Akogure," and "Shiki-ōji."

(b) The "Chūjō" is the mask of the Lieutenant-General, which is used for the "Genji," "Kiyotsune," "Ōeyama," "Suma-Genji," "Shunzei-Tadanori," "Tadanori," "Tomonaga," "Ukon," and "Unrin-In."

(c) The "Heiin," which is worn by the patrician male characters, and is used for the "Ashi-Kari," "Second Hagoromo," "Ebira," "Kanemaki," "Tamura," and "Yashima."

(d) The "Imawaka," which is used for the "Ebira," "Ōeyama," "Kiyotsune," "Matsukaze," "Omiyage-ya," "Tadanori," "Tamura," and "Unrin-In."

(e) The "Kanze Otoko," worn by the "Kanze" and is worn by the Kanze School of the principal of the "Aya-no-Tsuzumi," "Nezame," "Shōjō," "Shō-mon-in," "Taka-sago," "Tsuru-Kame," "Yashima," and "Yumi-Yawata."

(f) The "Kawachi" is the mask used for the "Asukagawa," "Jūrō-Kōji," "Kagetsu," "Kayoi-Kōji," and "Tsuru-mai."

(g) The "Kure-Hi" is the mask of the man who is the principal character, which is used for the "Chikubu-Shima," "Chūjō," "Ikuta," "Kasui-no-Ie," "Ki-Kaeri," "Nasu," "Oeyama," "Rōjo," and "Shunzei."

(h) The "Mikazuki" which is used for the "Hiun," "Kasuga-Ryūjin," "Kayoi-Komachi," "Matsukaze," "Nue," "Rashōmon," "Sagi," "Shiki-ōji," "Takasago," and "Yumi-Yawata."

(i) The "Shikami" is the mask of the ugly bearded man, which is used for the "Hiun," "Momijigari," "Rashōmon," "Shōjō," "Shunzei," "Tadanori," "Tamura," "Tsuru-Kame," and "Yashima."

ko," and "Tsuki-Gumo."

(c) The "Tengu," which is used for the "Akume-Sawa," "Aya," "Daye," "Daibu-Ten," "Kinsai u," "Ploco," and "Shari."

(d) The "Ya-e-Oroshi" is the mask of the slender man, which is used for the "Kagoi Komuchi," and is worn by the Noshi-Shite (Supposed Progenitor) in the "Akogi," "Ikejin," and "Genji."

(e) The female masks, which are worn by the female dramatis personæ, have many different faces for the following pieces of the "No":—

(a) The "Fukai," which is used for the "Akuto-Sawa," "Asomo-Gawa," "Aya," "Jiubo," "Daibu-Kayo," "Daibo-Oji," "Eguchi," "Hajiko," "Hajiko," "Hajiko

kô," and "Tsuchi-Gumo."

(j) The "Tenjin," which is used for the "Aisomé-Gawa," "Awaji," "Daiyé," "Dai-Roku-Ten," "Kinsatsu," "Rinzô," and "Shari."

(k) The "Yasé-Otoko" is the mask of the slender man, which is used for the "Kayoi-Komachi," and is worn by the Nochi-Shité (Second Pratagonist) in the "Akogi," "Fujito," and "Utou."

(7) The female masks, which are worn by the female dramatis personæ, have many different faces for the following pieces of the 'Nô':—

(a) The "Fukai," which is used for the "Adachi-ga-Hara," "Aisomé-Gawa," "Ama," "Bashô," "Daibutsu-Kuyô," "Ebôshi-Ori," Eguchi," "Fuji-Daiko," "Fujito," "Funa-Benkei," "Genzai-Shichimen," "Hachi-no-Ki," "Hibari-Yama," "Hyakuman," "Katsuragi," "Kashiwazaki," "Kinuta," "Kosodé-Soga," "Makiginu," "Mii-Dera," "Miwa," "Mochizuki," "Nonomiya," "Obasuté," "Rô-Daiko," "Sakura-Gawa," "Sôshiarai-Komachi," "Sumida-Gawa," "Teika," "Tanikô," "Tôboku," "Tomonaga," "Torioi-Buné," "Umegayé," "Unrin-In," "Utou," "Yama-Uba," "Yuya," and "Zenji-Soga."

(b) The "Deigan" is the mask of the dull-eyed woman, which is used for the "Ama," "Aoi-no-Uyé," "Kanawa," and "Kinuta."

(c) The "Ko-Omoté" is the mask of the young woman, which is used for the "Funa-Benkei," "Hagoromo," "Tôboku," "Yô-Ki-Hi," and "Yuya."

(d) The "Magojirô," which is used for the "Kamo," and "Seigan-Ji."

(e) The "Masu-Kami," which is used for the "Makiginu," "Semimaru," "Tamakazura," "Tatsuta," and "Tomoyé."

(f) The "Rôjo" is the mask of the old woman, which is used for the "Higaki," "Obasuté," "Ômu-Komachi," "Sekidera-Komachi," and "Sôtôba-Komachi."

(g) The "Shakumi," which is used for the same pieces as the "Fukai," but is slightly different from the "Fukai" mask.

(h) The "Tsuré-Men" is the mask of the Tsuré (Tritagonist, which is used for the "Aoi-no-Uyé," "Arashi-Yama" "Ashikari," "Chikubu-Shima," "Dômyô-Ji," "Eguchi," "Eno-Shima," "Ema," "Funabashi," "Futari-Shizuka," "Hanagatami," "Hachi-no-Ki," "Ikari-Kazuki," "Ikkaku-Sennin," "Kagekiyo," "Kamo," "Kinuta," "Kiyotsuné," "Kogô," "Koi-no-Omoni," "Kôu," "Kusé-no-To," "Kureha," "Matsukazé,"

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"Mekari," "Momijigari," "Murogimi," "Naniwa," "Nezamé," "Nishikido," "Nishikigi," "Ôhara-Gokô," "Ôyashiro," "Sakahoko," "Shirahigé," "Sôshiarai-Komachi, "Sumiyoshi-Môdé," "Tayema," "Tô-Bô-Saku," "Tomonaga," "Tsuru-Kamé," "Ukon," and "Yuya."

(i) The "Uba" is the mask of the old woman, which is used for the "Arashi-Yama," "Ema," "Genjô," "Higaki," "Ikari-Kazuki," "Minobu," "Obasuté," "Sekidera-Komachi," "Shô-Kun," "Sotôba-Komachi," "Takasago," and "Tayema."

(j) The "Waka-Onna" is the mask of the young woman, which is used for the "Eguchi," "Fuji," "Funa-Benkei," "Futari-Shizuka," "Genji-Kuyô," Hagoromo," "Hajitomi," "Hanagatami," "Hanjo," "Hotoké-no-Hara," "Izutsu," "Kakitsubata," "Matsukazé," "Minazuki-Barai," "Mutsura," "Nonomiya," "Ôhara-Gokô," "Seigan-Ji," "Sôshiarai-Komachi," "Sumiyoshi-Môde," "Tamakazura," "Teika," "Tôboku," "Ukifuné," "Unemé," "Yô-Ki-Hi," "Yoshino-Shizuka," "Yûgao," and "Yuya."

(k) The "Yasé-Onna" is the mask of the slender woman, which is used for the "Fujito," and "Matsuyama-Kagami,"

(l) The "Zô" is the mask of the adult woman, which is used for the "Dai-Roku-Ten," "Ema," "Hagoromo," "Kamo," "Katsuragi," "Kochô," "Kureha," "Makiginu," "Miwa," "Momijigari," "Murogimi," "Semimaru," "Sesshôseki," "Tama-no-I," "Tatsuta," "Tayema," "Tomoyé," "Ukon," and "Yoshino-Tennin."

(8) The "Dôji" is the mask of the boy, which is used for the following pieces of the 'Nô':—
The "Iwafuné," "Kappo," "Kokaji," "Ôyei-Yama," "Raiden," "Taihei-Shôjô," "Tamura," and "Tenko."

(9) Besides the above mentioned, there are many masks of varying form used for the individual character in each part of the 'Nô.'

(a) The masks for the male dramatis personæ as follows:—

(1) The "Atsumori," which is used for the "Atsumori," "Ikuta-Atsumori," and "Tsunemasa."

(2) The "Ikkaku-Sennin," which is used for the "Ikkaku-Sennin."

(3) The "Kawazu," which is used for the "Fujito," and "Utou."

(4) The "Kumasaka," which is used for the "Ebôshi-Ori," and "Kumasaka."

(5) The "Kwaishi," which is used for the "Ikari-Kazuki."

(6) The "Myôga-Jô," which is used for the "Chô-Ryô."

(7) The "Semimaru,' which is

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used for the "Semimaru."

(8) The "Shirohige," which is used for the "Momijigari," "Rydkō," "Shakkyō," and "Tamboku."

(9) The "Shōjō" is the mask of the orang-orang-faced man, which is used for the "Sanbasō," and "Tamai-Sanbasō."

(10) The "Shunkan," which is used for the "Shunkan."

(11) The "Taka," which is used for the "Hana Ikeriki."

(12) The "Yorimasa," which is used for the "Yorimasa."

(13) The "Yase-Bōshi," which is used for the "Semimaru," and "Yase-Bōshi."

(b) The masks for the Tengu-dancing persons are as follows:—

(1) The "Hanada," worn [illegible] for the "Jōjō-ji."

(2) The "Ōtengu Tengu," [illegible] "Jōjō-ji."

(3) The "Tengu" [illegible] of the Tengu dance-drama, worn [illegible] for the "Ataka" [illegible] mon."

(4) The "[illegible]" [illegible] "Kō [illegible]"

(5) The "[illegible] (Tengu [illegible] for the "Jōjō-ji."

(6) The "Shōjō-Tengu," worn [illegible] for the "Momijigari."

(7) The "[illegible]" worn [illegible] "Rydkō," "Shakkyō," and "Tamboku

used for the "Semimaru."

(8) The "Shishiguchi," which is used for the "Momijigari," "Ryôko," "Shakkyô," and "Tanikô."

(9) The "Shôjô" is the mask of the orang-outang-faced man, which is used for the "Shôjô," and "Taihei-Shôjô."

(10) The "Shunkan," which is used for the "Shunkan."

(11) The "Taka," which is used for the "Funa-Benkei."

(12) The "Yorimasa," which is used for the "Yorimasa."

(13) The "Yorô-Bôshi," which is used for the "Semimaru," and "Yorô-Bôshi."

(b) The masks for the female dramatis personæ are as follows:—

(1) The "Handa," which is used for the "Dôjô-Ji."

(2) The "Hana-Fukai," which is used for the "Dôjô-Ji."

(3) The "Hannya" is the mask of the female demon, which is used for the "Adachi-ga-Hara," and "Genzai-Shichimen."

(4) The "Hashi-Himé," which is used for the "Kanawa."

(5) The "Higaki-Onna," which is used for the "Higaki."

(6) The "Ômi-Onna," which is used for the "Momijigari."

(7) The "Reijo," which is used for the "Fujito," and "Yama-Uba."

(8) The "Yama-Uba," which is used for the "Yama-Uba."

(c) The "Dôji" is the mask for the infant dramatis personæ called the "Jidô," which is used for the following pieces of the 'Nô':—

The "Dai-Roku-Ten," "Himuro," "Kan-Yô-Kyû," "Kappo," "Kayoi-Komachi," "Kiku-Jidô," "Kokaji," "Makura-Jidô," "Ôyei-Yama," "Shakkyô," "Taihei-Shôjô," "Tama-no-I," "Tamura," "Tenko," "Tsuchi-Gumo," "Yama-Uba," and "Yuya."

(11) The Mask-makers.

The old masks of the 'Nô' are excellently made and the players set great store by them.

(A)—Ten celebrated makers of the old mask are as follow:—

(1) Echi-Yoshifuné, who was a mask-maker about 550 years ago.

(2) Fukuhara-Bunzô, about 800 years ago.

(3) Himi-Munetada, who was a mask-maker and priest about 650 years ago.

(4) Ishikawa-Tatsuyemon, about 650 years ago.

(5) Jakutsuru-Yoshinari, about 650 years ago.

(6) Koushi-Kiyomitsu, about 550 years ago.

(7) Miroku, about 1,000 years ago.

(8) Nikko, who was a priest of the Mii-Dera (Mii Temple) in Ômi Province, and a mask-maker, about 1,000 years ago.

(9) Tokuwaka-Tadamasa, about

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550 years ago.

(10) Yasha, about 900 years ago.

(B)—Six famous makers of the old mask are as follow:—

(1) Chigusa, who was a mask-maker about 500 years ago.

(2) Fukurai, about 530 years ago.

(3) Hôrai, the son of Fukurai, also was a mask-maker about 500 years ago.

(4) San-Kô-Bô, who was a mask-maker and priest of Hiyeizan in Ômi Province, about 450 years ago.

(5) Shun-Waka, about 530 years ago.

(6) Zôami-Hisatsugu, about 550 years ago.

(C)—Three prominent makers of the old mask are as follow:—

(1) Demé.

(2) Iseki.

(3) Kodama.

THE RED CROSS WITH OF JAPAN

The Japan Red Cross Society has kept at the disposal of the Red Cross publicity work of varied kinds its reference hall which was established in commemoration of its fiftieth anniversary. The development of the publicity work has caused the hall to be more and more frequently utilized, resulting in the necessity of enlarging the building. The extension work which has been going on since last autumn has now been completed. The added building includes a library, a museum and a business office.

* * *

Mr. Hayakawa, Secretary to the Japan Red Cross Society, who attended the International Conference on Social Undertakings held at Paris in July last as one of the Japanese Red Cross delegates, subsequently made an extensive tour in Europe investigating Red Cross work there, and then went to the United States for the same purpose after representing the Japan Red Cross at the 13th International General Meeting of the Red Cross held at The Hague is October. He returned to Japan on January 6 this year.

* * *

The "Hakuai," the monthly organ of the Japan Red Cross Society, reached its 500th number in January. In commemoration the Society will publish a double number, simultaneously with the publication of a translation of "The Memory of Solferino," one of the notable works of Henri Dunant, the founder of the Red Cross.

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THE RED CROSS IN JAPAN

The Japan Red Cross Society has kept at the disposal of the Red Cross publicity work of varied kinds in order that all which was calculated to commemoration of its British anniversary. The development of the publicity work has caused the Hall to be more and more frequently utilized, resulting in the necessity of enlarging the building. The extension work which has been going on since last autumn has now been completed. The added building includes a library, a lecture-room and a reception office.

* * *

Mr. Hayakawa, secretary to the Japan Red Cross Society, who attended the International Conference of Social Veterinary held at Paris in July last as one of the Japanese Red Cross delegates, subsequently made an extensive tour in Europe for enlarging Red Cross work there, and then went to the United States for the same purpose after representing the Japan Red Cross at the 13th International Conference of Nursing of the Red Cross held at The Hague in 1920. He returned to Japan on January 6 this year.

* * *

The "Hakuai," the monthly organ of the Japan Red Cross Society, recently issued its 300th number in January. In commemoration the Society will publish a double number, simultaneously with the publication of a translation of "The Memory of Solferino," one of the notable works of Henri Dunant, the founder of the Red Cross.

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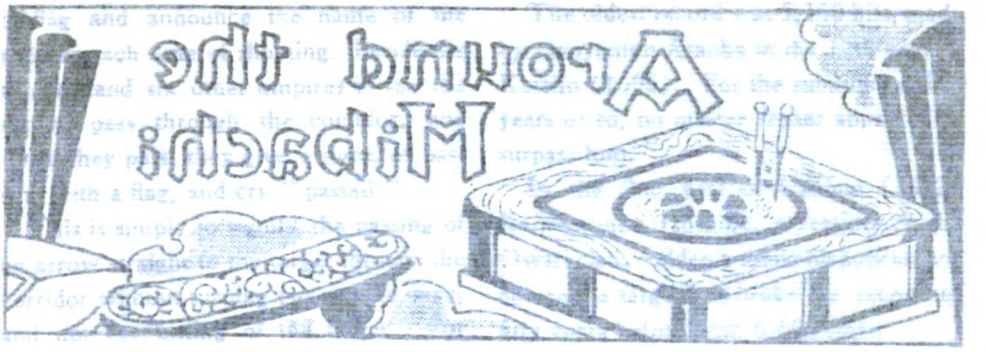


Contests With Arrow and Pen

THERE is at the foot of Higashi-yama in the suburb of Kyoto a Buddhist temple called Renge-in of the Tendai sect, which is situated eastward of the Kamo River and northward of Shichijo. The temple is commonly known by the name of Sanju-sangen-do (Thirty-Three Bays Temple), a name derived from the fact that the temple has a length of 33 *ken* on each side of the main entrance. The total length should make, thus, 66 *ken*, but the exact length is 64 *ken* and 5 *shaku* total, one *ken* being 6 feet and one *shaku* 1 foot. The temple was founded by the Emperor Toshihitokawa. There are 1,001 images of Kwannon enshrined in it.

In feudal days interesting contests were held at this temple.

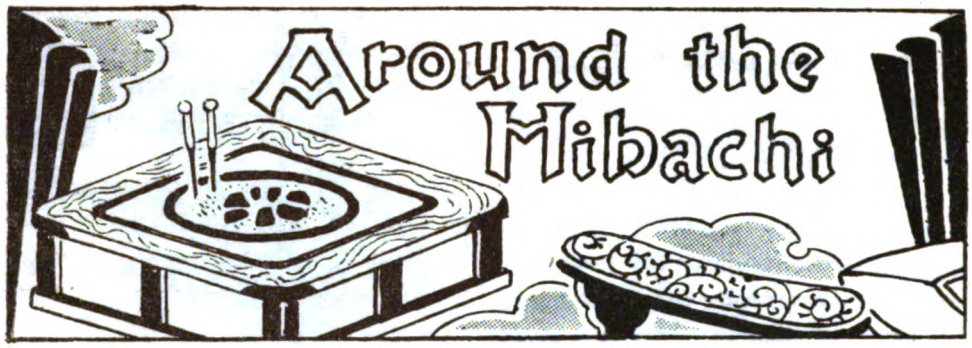
In the 8th year of Enroku (1505) Nagitoki, a Buddhist priest of a Kwannon temple belonging to the Ima-Kurama Shrine in the neighborhood of the Sanju-Sangen-do first shot arrows from one end of its long corridor to the other end, where a target was set.

The corridor being low ceilinged, no arrows could hit the target, unless they went straight to it. This meant that no one but a very strong archer could succeed in shooting through the corridor. Moreover, no one could hope to succeed in it, except one confident of his ability to accomplish the feat; for the shooting had to be kept up as long as one could, say, for one day and night. Again, it was done in the presence of many spectators gathered to see the performance, and the shooter had to have courage not to be nervous at it.

The shooting finally became a contest held between archers who vied in shooting arrows at the target in larger numbers than by their opponents. These hitting arrows were called *toshi-ya*, and the contest *Oya-kwa*, of which the following is a description of the time.

In this *Oya-kwa* shooting begins at evening and ends at the evening on the following day. It is, thus, kept up for twenty-four hours through the day and night.

The champion makes a few days' preparations for the day of contest by purification. When the day is come, they at first exercise shooting in the temple's yard, and then they go up by turns to the place of shooting on the corridor, and shooting arrows. There are official umpires at the shooting place, who raise



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a flag and announce the name of the shooter each time of shooting. Beside the target stand six other umpires to see the arrows pass through the corridor, and when they pass, they give a signal of passing with a flag, and cry "passed."

This is simply to signify the passing of an arrow straight to the target through the corridor without turning out on the way, and not the hitting of the target. For seeing the hitting of the target, there are other officials in charge, who judge it and make their clerks sitting by them record it, each score being certified by them by signing on the record paper.

This strict system of umpiring has allowed no wrong to be practised in shooting, and has been enough to take and keep very exact records.

The temple is palisaded on the four sides with green bamboo and through these palisades is seen the contest by many spectators, including samurai, who are enthusiastic about military arts, and tradesmen particularly interested in the contest, who throng from all directions, far and near. Before the temple watch-fires are ablaze, making the place as light as day.

When the contest ends, the hits of each archer are counted from the records, and if the points scored break the last high record, the tablet of the old record holder put up in the temple is taken down, and that of the new record holder replaces it.

The tablet shows the name of the winner by the most points and the points scored, and he is honoured with the title of *tenkaichi* (the greatest archer in the world) being mentioned on the tablet. This man becomes world-famous for his matchless archery, while, needless to say, the one on the old tablet is dishonored.

The oldest record was 5,100 hits, made by Hyoyemon Asaoka in the 11th year of Keicho (1606). For the subsequent fifty years or so, no master archer appeared to surpass him.

In the 2nd year of Kanbun (1662) Kanzayemon Hoshino, a retainer of the Owari clan, suddenly made his appearance before the target and broke the record of fifty years before with 6,600 hits.

In the Tokugawa period, the Owari, Kii and Mito families were the three largest and post powerful *daimyo* houses, *gosanke*, related to the Tokugawa shogun. The honour accorded the retainer of the Owari clan in the archery contest stirred up the feeling of rivalry against this clan among the Kii men, who then practised archery much more than before. After several years' practice, Sonoyemon Kasai stood for the contest in the 8th year of Kanbun (1668), representing the Kii men. He had 7,077 hits after shooting one day and night, breaking the record held by Hoshino. He had his name shown on the tablet put up in the temple in the place of the contestant's which was taken down, much to the credit of the Kii men.

In the following year Hoshino again participated in the contest. This time he had another record number of 8,000 hitting arrows shot from one evening to the afternoon of the following day. There was still time available for keeping up shooting. But he gave it up.

He said: "My object was to break the record of Kasai for the honour of the military arts of the Owari clan, and this object has been attained. If I shoot more and set a record even higher than made now, I am afraid that the juniors should find it beyond their power to break it and

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a flag and announce the name of the ... after each time of shooting. Beside the ... get stand six other umpires to see the ... arrows pass through the corridor, and ... when they pass, they give a signal of pas... ing with a flag, and cry "passed."

This is simply to signify the passing of ... arrow straight to the target through the ... door without hitting the target. For ... not the hitting of the target. For ... seeing the hitting of the target, there are ... other officials in charge, who judge it and ... make their clerks write by them record ... each score briefly certified by them by ... placing on the record paper.

This strict system of umpiring has allowed no wrong to be practised in shooting ... and has been powerful to rule and keep ... very exact records.

The temple ... paddock on the front ... with green bamboo and through ... the paddock is a fine cement by many ... stations, for archers all who are ... visiting the above military ... practically ... dressed in the corpse ... through from different ... and ... Besides the temple ... there ... one, and ... place as light as day.

When the ... ... of each ... are ... ... the ... ... the last ... the ... ... of the ... ... by the ... and the points ... ...

be disheartened. If so, it would not be for the encouragement of archery."

In the 4th year of Teikyo (1687) Daimachi Wasa, another retainer of the Kii clan, joined in the contest. He was only 18 years old, but was considered a genius in archery. He roused himself with the admirable object to restore the honour of Kasai, his fellow retainer.

Being still very young, however, he was not excited in the public place, and his arrows missed the target at first. Then a samurai wearing a bandage that pulled down over his eyes, approached him, and touching one of his arms, he found it to be too stiff to allow a full success, and [illegible] corrected it by thus saying it. [illegible] to this Wasa regained free use of his arm, and out of 13,053 shots, in adding the record of Hosaino and restoring the honour of the Kishu clan.

The [illegible], who [illegible] bitterness, was Kumazawa Hanji, a [illegible] retainer of the Bizen [illegible] coming contemporaneously with [illegible].

Since this [illegible] we [illegible] have [illegible] Hanji [illegible] bows Wasa [illegible] 13 [illegible] or [illegible] [illegible] explanation of it [illegible] [illegible], he [illegible] [illegible] [illegible]

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In the 4th year of Teikyo (1687) Daihachi Wasa, another retainer of the Kii clan, joined in the contest. He was only 18 years old, but was considered a genius in archery. He roused himself with the admirable object to restore the honour of Kasai, his fellow retainer.

Being still very young, however, he was too excited in the public place, and his arrows missed the target at first. Then a *samurai* wearing a braided hat pulled down over his eyes, approached him, and touching one of his arms, he found it to be too stiff to allow a full stretch, and kindly remedied it by massaging it. Thanks to this Wasa regained freedom of movement of his arm, and made 8,133 hits, out of 13,053 shots, breaking the record of Hoshino and restoring the honour of the Kishu clan.

The *samurai*, who cured his arm's stiffness, was Kanzayemon Hoshino, who in appreciation of the manly spirit of the young contestant, privately helped him.

Soon this talk spread in the country. It would have been very easy for Hoshino to break Wasa's record, which was only 133 hits over his own record; for he had given up shooting at a time considerably before the expiration of the time allowed. Nevertheless, he never attempted to upset the record as he presumably wished to let the youth have permanent credit for being the best archer in the world. Yet people did not consider Hoshino to be behind Wasa in the art, but on the contrary they praised him as one of the benevolent *samurai* spirit.

For the subsequent 250 years Daihachi Wasa has stood as the record holder in arrow shooting at the contest at the Sanju-sangen-do.

The contest in archery seems to have roused much interest among people; for some literary men made similar contests with the pen instead of bow.

Saikaku Ihara, who was considered the greatest novelist in the Genroku era in the Tokugawa days, was also famous as a composer of *haiku*. When he heard of Kanzayemon Hoshino's 6,600 arrow hits at the Sanju-sangen-do, he was 21 years old, and Hoshino's second record of 8,000 hits was made when he was 28 years old.

Aroused perhaps by the interest in these contests, this youth decided to set a similar record later in the literary world as a man of letters. It occurred to him to hold a contest of *haiku* composing and to take people by surprise.

In the 5th year of Enpo (1677), when he was 36 years old, Saikaku put into practice his long cherished desire. At the Hongaku-ji, a Buddhist temple at Ikutama, Osaka, he composed 1,600 *haiku* verses in a day and night, and published them in a book entitled *Oku-kazu*, named after the *Oya-kazu*.

Soon a person appeared as his opponent. He was a *haiku* composer called Kishi in the province of Yamato. The next year he made 1,800 verses at the Gokuraku-ji, a Buddhist temple at Nara, and published them in a book entitled *Haikai-Oya-kazu*, in which he intimated his superiority in *haiku* composing to Saikaku.

In the year following, Michikaze Oyodo, another *haiku* composer in Sendai, made 2,800 verses in a day, with which he broke Kishi's record. He published these verses in a book entitled *Sendai-Oya-kazu*.

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At this, Saikaku could not keep quiet and in the following year he made 4,000 verses again at Ikutama. Then he had eight writers and five inspectors of his verses sitting beside him, and had the latter certify that all the verses were composed on the spot and were new. He published these verses in a book entitled *Oya-kazu*. This book is still extant.

Since then, no one tried to break the record.

The manifestation of Saikaku's remarkable poetical talent did not end in this.

In the 1st year of Teikyo (1684), when he was 43 years old, he made 23,500 *haiku* verses in a day and night at the Sumiyoshi Shrine, a little way from Osaka, and astonished the people. Since then, there was absolutely none daring to get the better of him.

Prolixity does not always mean fine production, and very slowly composed verses, say, one in a day, do not always signify poor work. Saikaku's versatility does not seem to be entirely of value, as seen to-day. Yet the quick production of so many verses by him could not have been done but by a man of poetical genius.

This story of verse-making is of particular interest, when it is looked upon as a literary game, compared with the military contest at the Sanju-sangen-do.

After the making of about 23,000 verses, Saikaku called himself Niman-o or Niman-do, *niman* meaning twenty-thousand.

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Since then, no one tried to break the record.

The manifestation of Sakaku's remarkable poetical talent did not end in this.

In the 1st year of Teikyo (1054), when he was 45 years old, he made 23,500 haiku verses in a day and night at the Sumiyoshi Shrine, a little way from Osaka, and astonished the people. Since then, there was absolutely none daring to vie with him.

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After the making of about 23,000 verses, Saki called himself Nimmo or Nippo-o, always meaning twenty-thousand.

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The Editor's Diary

DEC. 11.—Called by officials of the Social Bureau of the Tokyo Municipal Office, Mr. Albert Thomas, Director of the International Labour Bureau of Geneva, visited the Tokyo slums to acquaint himself with the life of the poor.

Dec. 12.—A grand banquet in celebration of the Imperial Enthronement was given by Baron Tanaka, Prime Minister, at his new official residence. Over 3,000 persons attended.

Dec. 13.—Under the auspices of the Tokyo Municipality a celebration was held at Ueno Park in commemoration of the Imperial Accession of the Throne. Their Majesties the Emperor and Empress honoured the meeting with their presence, the former reading an Imperial Rescript.

Dec. 14.—It is announced that Dr. Wilhelm Solf, German Ambassador, who is soon leaving for home, will be succeeded by Baron Albert de Bosschenpeerre, Belgian Ambassador, as Dean of the Diplomatic Corps.

In honour of M. Albert Thomas, Director of the International Labour Bureau, Premier Baron Tanaka gave a dinner at the Foreign Minister's official residence.

Dec. 15.—In the outer palace grounds His Majesty the Emperor reviewed troops of students, young men's associations and ex-service men, numbering more than 80,000, representing Tokyo, Kanagawa, Yamanashi, Chiba and Saitama Prefectures.

H. E. the Siamese Minister was received in audience this morning by His Majesty the Emperor, to whom he presented a gift of an ivory ornament, a silver elephant and stately carved, in celebration of the Imperial Jubilee.

In honour of Dr. Solf, German Ambassador, Premier Baron Tanaka held a farewell dinner at the Premier Minister's official residence.

Dec. 16.—Dr. Solf, German Ambassador, and M. Peixoto, Brazilian Minister, both of whom are leaving for home, were invited by His Majesty the Emperor to a farewell lunch. Premier Baron Tanaka attended the dinner.

Dec. 17.—The Brazilian Ambassador to Japan and his wife in company with Dr. Alcofra, a pro-Japanese Brazilian scholar, and his wife, left Tokyo for home.

Dec. 18.—Dr. Solf, German Ambassador, with his family, left Tokyo for home. The farewell scene at the station was a dramatic one.

Premier Baron Tanaka in the capacity of Minister for Foreign Affairs gave a grand banquet at the Kasumigaseki Imperial Detached Palace.

Dec. 19.—M. Albert Thomas, Director of the International Labour Bureau, went to Saitama Prefecture to view the peasants' life there.

Dec. 20.—The Government made an informal announcement of the budget for 1925 at the Prime Minister's official residence to the negotiating delegates of the

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House of Peers in the forenoon and to those of the House of Representatives in the afternoon.

A meeting for amalgamating the Japan Labour and Peasantry Party, the Proletarian Party and other five neutral bodies was held today. The newly organized party is to be named Japan Taishu (Grand Mass) Party, and Dr. Iwasaburo Kono is to be chief of the Central Executive Committee.

Dec. 21.—The Home Minister has ordered the Tokyo Municipal Assembly dissolved. The reason is that out of 88 members, 25 are in custody charged with misconduct in office, while six seats are vacant, and the Assembly must be considered as lacking the citizens' confidence.

Dec. 22.—The Labour and Peasantry Party which has been preparing to reorganize since it was ordered by the Government to dissolve simultaneously with the unearthing last spring of the communist plot, in which it was alleged to be involved, plans its formal reorganization under the name of Labourers and Farmers' Party.

M. Albert Thomas, Director of the International Labour Bureau, left today for Kyoto. After sightseeing in the old capital he will go to Osaka on Dec. 24 and inspect various factories.

Dec. 24.—The 56th session of the Imperial Diet was formally convened.

When the Labour and Peasantry Party opened its reorganization preparatory meeting, the Home Minister ordered it to be dissolved under Article 8 of the peace preservation police law.

Dec. 25.—The second anniversary of the demise of the Emperor Taisho was solemnly observed at the Imperial Court.

Mr. T. Tokonami, leader of the Shinto Club, who has been making a tour in China, returned to Tokyo this evening.

Dec. 26.—The opening ceremony of the 56th ordinary session of the Imperial Diet was held in the Upper House by His Majesty the Emperor.

Dec. 27.—Some 400 officials connected with the Enthronement Commission were decorated in recognition of their services.

Dec. 28.—Mr. T. Tokonami, leader of the Shinto Club, had an interview with Premier Baron Tanaka. The meeting is regarded as having an important influence on the future political situation.

Mr. T. Matsudaira, new Ambassador to the Court of St. James, left Tokyo for his post.

Dec. 29.—H. I. H. Col. Prince Higashikuni, accompanied by Major Yasuda, aide-de-camp, made a visit incognito to the slums in Honjo and Fukagawa Wards in Tokyo, to acquaint himself with the lives of the poor classes at the year end. He is the first Prince of the Blood to visit these quarters and it created a sensation there.

Dec. 30.—Dr. Ernst Arthur Vorezsch, the new German Ambassador to Japan, with his wife, son, and daughter arrived at Tokyo this morning.

Dec. 31.—The New Year's mail handled at the post offices in the nine prefectures in the jurisdiction of the Tokyo Bureau of Post Office Superintendence totalled 79,418,111, an increase by 25.7 per cent. compared with the preceding year.

Jan. 1. 1929.—This is the first New Year Day since the Emperor's formal enthronement. His Majesty is 29 years

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House of Peers in the forenoon and to those of the House of Representatives in the afternoon.

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Dec. 21.—The Home Minister has ordered the Tokyo Municipal Assembly dissolved. The reason is that out of 88 members, 25 are in custody charged with irregularities in office, while six seats are vacant, as the Assembly must be constituted a little by the electors' confidence.

Dec. 23.—The Labour and Peasantry Party which has been preparing to realize what was ordered by the Government to effect simultaneously with the inauguration of the coming session, in which it was alleged to be included, plans for Imperial reorganization under the name of Labourers and Farmers' Party.

Mr. Michio Tomura, Director of the Imperial Museum, left today for Kyoto to attend a meeting in the old capital on the 24th to discuss matters connected with the Nara Exhibition.

Dec. 24.—The 58th vessel of the Imperial Navy was formally launched.

The Labour and Peasantry Party organized its reorganization preparatory meeting, the Home Minister ordered it to [illegible] under Article 8 of the [illegible] Law.

Dec. 25.—The second anniversary of the demise of the Emperor Taisho was solemnly observed at the Imperial Court.

Mr. T. Tokonami, leader of the Shinto Club, who has been making a tour in China, returned to Tokyo this evening.

Dec. 26.—The opening ceremony of the 59th ordinary session of the Imperial Diet was held in the Upper House by His Majesty the Emperor.

Dec. 27.—Some 600 Socialistic inmates with the Police Affairs Commission were decorated in recognition of their services.

Dec. 28.—Mr. T. Tokonami, leader of the Shinto Club, had an interview with Premier Baron Tanaka. The meeting regarded as having a important influence on the future political situation.

Mr. T. Ida sent a new Ambassador to the Court of St. James, left Tokyo [illegible] his post.

Dec. 29.—H. I. H. Col. Prince Hida Hikuni, accompanied by Major Yasuda, aide-de-camp, made a visit of condolence to the six at Honjo and Fukagawa Wards in Tokyo, to acquaint himself with the lives of the poor class and the present condition. He is the first Prince of the Blood to visit these quarters and a created a sensation there.

Dec. 30.—The Japanese Vice-Admiral the new Chief Naval Attaché to Japan, with his wife, son and daughter arrived at Tokyo this morning.

Dec. 31.—The New Year's mass [illegible] at the [illegible] in the [illegible] performance [illegible] presented at the Tokyo Imperial Theatre. [illegible] Chinese Superintendent [illegible], an [illegible] by 23 [illegible] preceding year.

Jan. 1, 1927.—[illegible] New Year Day [illegible] Emperor is [illegible] entitled [illegible] Tokyo is [illegible]

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...nd, while Her Majesty is 27. Early in the morning the New Year d vine service, ...honal, was held at Court, and after ...ceptions His Majesty ...ongurated the New Year festival. At 10 a.m. His Majesty ...in the full uniform of Generalissim ... ...companied by Her Majesty, in the ...ball of the Imperial Court, received ... congratulations from the Princes and Princesses of the Blood, and high civil and military dignitaries.

Jan. 2.—The Genshiku, a New Year ... ...ation at the Imperial Court, was ob...

Jan. 4.—The Senji Hajime or ... ...commencement of administrative affairs ... year was conducted at the Imperial Court, His Majesty the Emperor receiving congratulations by the Premier and ... ...Imperial Household Department and ... ...state affairs and officials respectively.

Jan. 5.—In the Imperial Palace ... ...ing and Queen ... ...dinner ... ...by His Majesty the Emperor on the New Year ... ...Ministers ... ...were ... ...present.

Jan. ... ...

...the New Year's parade of the ... ...politan fire brigades took place. His Majesty the Emperor reviewed over 3,000 firemen of Tokyo and other places throughout the country.

Jan. 7.—The Imperial Household Department was informally advised by the British Royal Court that King ... ... who wishes to present to the Japanese Imperial Order of the Chrysanthemum a photographic decoration of Great Britain, as a token of friendly relationship, by despatching to Japan in May H. R. H. Prince Henry, Duke of Connaught, his second son, as special envoy to present the decoration to His Majesty the Emperor.

Jan. 8.—The New Year ... ... was held at the Naval Parade Ground in the ... ... of His Majesty.

Jan. 9.—According to statistics published by the Minister of Finance, Baron ... the total volume of Japan's ... trade in the ... was Yen 1,971,342,240, ... and Yen ... ...

old, while Her Majesty is 27. Early in the morning the New Year divine service, Shihohai, was held at Court, and after breakfast His Majesty conducted the New Year Festival. At 10 a.m. His Majesty in the full uniform of Generalissimo, accompanied by Her Majesty, in the main hall of the Imperial Court, received congratulations from the Princes and Princesses of the Blood, and high civil and military dignitaries.

Jan. 3.—The Genshisai, a New Year function at the Imperial Court, was observed.

Jan. 4—The Seiji-Hajimé or formal commencement of administrative affairs for the year was conducted at the Imperial Court, His Majesty the Emperor listening to reports by the Premier and Minister of the Imperial Household regarding state affairs and shrines respectively.

Jan. 5.—In the Homeiden Hall in the Imperial Palace a state dinner was given by His Majesty in celebration of the New Year. High officials and the foreign envoys were invited.

Jan. 6.—In the outer palace grounds the New Year's parade of the metropolitan fire brigades took place. His Majesty the Emperor reviewed over 37,000 firemen of Tokyo and other places throughout the country.

Jan. 7.—The Imperial Household Department was informally advised by the British Royal Court that King George V who wishes to present to the Japanese Emperor the Order of the Garter, the highest decoration of Great Britain, as a token of friendly relationship, has decided to send to Japan in May H. R. H. Prince Henry, Duke of Gloucester, his third son, as special envoy to present the decoration to His Majesty the Emperor.

Jan. 8.—The New Year military review was held at the Yoyogi Parade Ground this morning in the presence of His Majesty.

Jan. 9.—According to statistics published by the Minister of Finance today, the total volume of Japan's foreign trade in 1928, was Yen 1,971,689,000 exports and Yen 2,192,858,000 imports, the latter exceeding the former by Yen 221,169,000.

New Book Review

"THE Pilgrimage of Buddhism" by James B. Pratt, Professor of Psychology in the Williams College, 1928. Reviewed by Dr. Genchi Kato of the Tokyo Imperial University.

Prof. Pratt's book of "The Pilgrimage of Buddhism" has placed the student of both comparative religion and religious psychology under a new debt of deep gratitude. A few years ago Prof. Pratt visited Siam, China, and Korea as well as Japan on a journey to prosecute his studies in Buddhism, chiefly from the standpoint of a religious psychologist. Some years previous to this, Prof. Pratt had visited India, the cradle land of Buddhism and Brahmanism, in order to try to undertake a special study of Buddhism, Brahmanism, and some other modern Hindoo beliefs, as they were now there, from the viewpoint of religious psychology, collecting ample material not only from the

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ancient sutras of palm-leaves still extant, which are chiefly of mere archaic interest, but from lively conversations and personal observations among mendicant monks and native lay believers in the Ganges Valleys.

Following his scholastic excursion in India, in 1924, Prof. Pratt carried out his plan of investigations in different lands of the Mahayana Buddhism, farther east of India. Prof. Pratt's present volume is thus an outcome of his keen personal first-hand observation and through-going study of Buddhist faiths now prevalent in the Far East—particularly the present status of the Mahayanistic faiths in China and Korea as well as in Japan. His style of wording is lucid, transparent, and even charmingly beautiful, as we have found in his other works, while his argument is scholarly and conclusive, entirely free from any prejudice, either religious or philosophic. Therefore he pithily expresses himself: "I admire the East, but I also love the West."

Commenting on the relation of Buddhist propaganda and Christian missionary work in the Extreme Orient, Prof. Pratt further states, "My own conclusion is that the desirable solution of our problem will be found only when the two religions settle down to live side by side on terms of amity and cooperation and friendly rivalry. There are some minds and some temperaments to which Buddhist conception and worship are more satisfying and helpful than the Christian, while for others the Christian ways of thanking and worshipping are best, this, I know, will be a hard saying for most Christians to accept, but it seems to me pretty plainly true. In the last analysis, I suppose, Christianity stands for monoheism and Buddhism for pantheism. It think that both of these points of view, in some modified form or other, will for a long time be needed by the human race."

This is nothing but a conclusion long ago reached by a broad-minded Japanese poet of reconciling and harmonizing spirit, who sees one and the self-same truth only in different languages and in different forms, revealed in the Confusian, Buddhistic and Shintoistic teachings respectively, as he says:—

"By routes diverse men may the mountain climb,
Each path presenting different views, sublime—
But when to the proud summit they do rise,
The self-same smiling moon doth greet all eyes."

This very Japanese poem rendered differently into English by Prof. Pratt himself is indeed quoted in his present learned volume, which I too mentioned two years ago in my book entitled "A Study of Shinto, the Religion of the Japanese Nation." In short, as an essay in the field of comparative religion and religious psychology Prof. Pratt's "The Pilgrimage of Buddhism" is an excellent piece of work, and it is a book, I am sure, that religious workers and students, both Buddhist and Christian, either in Japan or in foreign lands, will wish to read. (Macmillan Co., New York, Price $3.00.)

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